

BCL. AA925



TO  
THE RIGHT  
HONOURABLE  
THE LADY  
*Viscontesse Savage.*

**M**ADAME,  
though hea-  
uen hath  
propitiously  
disposed your wel-recti-  
fied soule to Piety, and  
that many Bookes of this  
kind want not to enter-  
tain



## Epistle.

re your pious retirements  
in the sweete solitude of  
Meditation; yet may I  
boldly say this Manuall of  
devotion hath some what  
new, and attractive in it,  
to add increase of fervor  
to your best progression;  
and will ( I doubt not )  
under the happy patro-  
nage of your Honour ( as  
from so noble an example )  
gaine the serious atten-  
tion ; and good opinion of  
many, who shall read it,  
Congested Rules , and  
multiplicity of precepts,  
which onely augment the  
bulke

## Epistle.

bulke of bookes and litle  
edify, or informe the mind  
are heere purposely auoy-  
ded. Short acts of deuo-  
tion, and pious aspirati-  
ons more penetrate and  
being (as in this Diurnall)  
put into methode, winne  
vpon the drowzy soules;  
and open the heart to more  
awakned thoughts of sal-  
uation. My ayme in this  
Translation, excellent La-  
dy, is your particular con-  
tentment, and consequētly  
in some measure to dis-  
charge the obligation I  
owe to your much Honou-

Epistle.

red Family, the known  
worth whereof, though it  
can receaue litle illustra-  
tion from the weake in-  
deauours of my pen; yet,  
should I not at least; thus  
gratefully remember it,  
hauing so fayre an oppor-  
tunity. as this present de-  
dication, would make  
him guilty of ingratitude  
who with his readiest ser-  
uice resolves ever to re-  
maine.

Your honors humblest  
seruant,

THOMAS HAVVKINS.  
To



T O  
MADAME,  
MADAME  
T H E  
*PRINCESSE.*



ADAME,

This Diurnall, since  
it hath had  
the honour of your ap-  
probation, presumes to  
appeare vnder your  
name ; and the confi-  
dēce it hath taken from

A 4 the

*Epistle.*

the fauor of your iudg-  
ment, makes it hope  
your good acceptance.  
I had againe published  
it, imperfect, without  
title, & protection, but  
it hauing pleased your  
Excellency to adopt it,  
it is augmented, and  
embellished with time,  
reſebling riuers which  
ſwel, and purifie them-  
ſelues by their ſtreams,  
to become tributary to  
the ſea.

It is an incompara-  
ble happineſſe for it to  
be once more diuulged  
ynder



*Epistle.*

vnder the patronage of  
so great a Princeſſe,  
whole extraction hath  
nothing in it but ſubli-  
myties, aſpect but gra-  
ces, heart but generoſi-  
ties, ſoule but vertues,  
and vertues but admi-  
ration. The Altars daily  
teach vs the vowes, and  
adoratiōs of your High-  
neſſe, Monasteries of  
religious womē (which  
are your fortunate I-  
lands) preach vnto vs  
your piety, the Court,  
your excellent perfec-  
tions; proſperity, your  
mode.

*Epistle.*

moderation, aduersity.  
Your constancy; & all  
the world ecchoeth  
forth your Goodnesse.  
There would not all-  
most be any thing like  
vnto you, in your sexe,  
had you not an onely  
daughter, which in  
mind and body hath all  
the figures of the most  
exquisite Maister-pieces  
of God.

Giue (Madame) to  
heauen all those rich  
endowments, & amidst  
the splendors of Court,  
where so many liue, as  
in

*Epistle.*

in an enchaunted pallace  
(sometimes happy by  
illusion, and alwayes  
flaues by necessity)  
breath more deliciously  
(then euer) the ayre of  
your deuotions, to an-  
ticipate heauen in your  
thoughts. I, for this  
purpose present you  
with a Diurnall, but the  
Creator, and the Fa-  
ther of Ages, will giue  
you Eternity, which I  
ardently wish you, ma-  
king profession to ho-  
nour you, before God  
by my prayers, and be-  
fore

*Epistle.*

fore men by the dutious respects , which I offer you vnder the title, (MADAME) of

*Your most humble,  
and most obedient servant  
in our Lord,*

Nicholas Caussin.

The

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THE DESIGNE OF  
*the Authour.*

I HAVE spoken of the  
practise of vertues in the  
Booke of the holy Court.  
Take heereof in this, some  
small scātling for your daily  
Actiōs, which ought rather  
to entertaine your heart,  
then your Eies; It is com-  
pendious in reading, but if  
you consider it in Action,  
you shall in it find in one  
Iournall, yeares, and Ages  
of Felicity.

The trueth is we haue at  
this Time very many spiri-  
tual Bookes, which answere  
one another like Ecchoes.

This



This Age, is as fruitfull  
in wordes, as it is barren in  
good workes, and seemeth  
willing to speake all, and do  
nothing; suffering the best  
part of witt; to vapour out,  
either by the pen, or tongue.  
Yet in matter of Piety we  
may well thinke, one cannot  
say, that thing, too much,  
which can neuer be done  
too much, as also that in  
such a penury of worthy  
acts, we ought not to be spa-  
ring of good wordes.

I offer this short Treatise  
vnto you, to hold it in your  
hands, as the litle clock,  
which a great Prince bare  
in a ring: It striketh all the  
howers of the day, & corre-  
spondeth

r

spondeth to Reason, as true  
Dyalls with the Sun.

If you reade it attentiuely  
you shall find it great in its  
litenesse, rich in its pouer-  
ty, & large in its breuity.

Great Bookes make vs  
sometimes more learned,  
but not alwayes more inno-  
cent: This placeth wisdome  
in practise, and happinesse  
in piety: You shall know  
what it is, in often reading  
it, and in doing what it  
sayeth: For it desireth no  
other character of its worth  
and merit, but, that, of  
your vertue.

THE

(XXXXXXXXXX)

THE DIVISION  
of the Diurnal into  
fouver partes.

1. *The first part, con-  
taineth Acts of Devo-  
tion.*

2. *The second, The  
practise of Vertues.*

3. *The third, Af-  
faires.*

4. *The fourth, Re-  
creation.*

The

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*THE PRACTISE,  
and use of the Diurnal,  
& the Table of Prayers.*

**T**HE Treatises contained  
in this litle worke are  
different. There are some  
which may be daily said, as  
certaine Prayers : other  
which must bee looked on  
in the manner of medita-  
tion, reading them litle, &  
often with reflection on  
your Actions.

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What is to be said in the  
Morning when you rise.

*A Prayer wherein we adore  
God.* pag. 16.

*A Prayer of Thanksgiving,*  
B pag

## A Table.

pag. 18.

*A Prayer to offer your selfe to  
God.* pag. 20.

*A Prayer to craue pardon of  
your sinnes.* pag. 21.

*A Prayer to aske God's bles-  
sings.* pag. 24.

*A praier for the intercession of  
our Lady, of Angels, & Saints.*  
pag. 58 and following.

,, Haue likewise some con-  
siderations proper for euery  
day in the Weeke.

*Consideration for Sunday* p. 79

*For Monday.* pag. 81.

*For Tuesday.* pag. 82

*For Wednesday.* pag. 83.

*For Thursday.* pag. 85.

*For Fryday.* pag. 86.

*For Saturday.* pag. 88.

After these exeercises it is  
good



## A Table.

good to vse spiritual reading;  
as is said in the Page 67,  
whither it be the precepts of  
this Booke, the life of Sain-  
tes, & namely of some Saint,  
whose memory the Church  
that day recordeth.

Add to euerie Day the  
Hymnes of the Church,  
which you haue in the end  
of the Booke. They who  
haue more leisure may also  
exercise the petitiōs, which  
the Church maketh euery  
hower of the day, as it is ex-  
pressed in the Page 534.

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Prayers for the time  
of Masse.

*My God, dispose me to offer to  
thee, pag. 128*

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## A Table.

*To thee the Creator.* pag. 129

*My Saviour Iesus.* pag. 131

*O Father celestiall.* pag. 132

*Petitions, and Prayers for all  
the Orders of the Church.*

You may heere deuoutly  
say the offices, distinguished  
for euerie day of the weeke,  
or the Prayers which are in  
the Page 534

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In the going forward of  
the day, the mind ought to  
be busied vpon some de-  
uout aspirations, vpon af-  
fares, the practise of ver-  
tues, & honest recreations, as  
is expressed in the Diurnall.

*An excellent practise for deuout  
soules, who are affected to the  
office of our Lady.* pag. 97

A

## A Table.

*A deuout Excercise, to say the  
Beades , according to the pro-  
perties of the rose or Rosary.  
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*A Prayer in the beginning of  
euerie worke. . pag. 518*

*Thanksgiuing, &c. pag. 519*

*A Prayer in the end. ibidem.*

*Suscipe clementissime. p. 520*

*Praier for the euening, after exa-  
men of Conscience. p. 521.*

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**Exercise of euerie weeke, &  
Prayer for Confession,  
and Communion.**

*The manner of examen vpon the  
Commandments of God, and  
the Church. p. 141 & foll.*

*Confession of S. Bernard. p. 150*

*A forme of Confession for such  
as confesse often. pag. 155.*

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## A Table.

*A praier of S. Augustine for the  
excercise of pennance. p. 160*

*Excercise of Communion. pag.  
163. and following.*

*A prayer before Communion. O  
most sweet Iesus. p. 175.*

*A prayer after Communion. O  
God of peace. pag. 178.*

*Another prayer. My God I  
acknowledge thee. p. 181*

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*Excercise of Moneths, &  
the Yeare.*

You must considerately  
read the Treatises of this  
litle Booke.

One while the māner how  
to frame your Actiōs, which  
are Adoration, Thanksgi-  
uing, Oblation, Contrition,  
Petition. See the Page 16 & the  
sub.

## A Table.

*Subsequent.*

*Another while the twelve fundamentall considerations of vertue.* pag. 183

*Then the abridgment of spirituall life.* pag. 323

*Another time the litle Treatise of vertues, & their degrees.*

pag. 333

*Then the remedies against Passions and vices.* pag. 403

*Then how to handle affaires.*

pag. 428

*Lastly recreations, & conuersation.* pag. 461

The best way is daily to reade a litle of it in the manner of meditatio<sup>n</sup>, to impresse it well in your memory, & to appropriate it to your state and profession.



XXXXXXXXXXXXXXXXXXXX

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of the Sections contained in the fowver partes of the Christian Diurnal.

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The End

A Pro-



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*A P R O F E S S I O N  
of the Catholique Faith,  
which is the foundation  
of all Devotion.*

**I** Belieue , and out of a  
firme belieffe confesse all  
the Articles of Faith, which  
are contained in the Sim-  
bole, declared by the holy  
Romane Church?

I belieue in God the Fa-  
ther omnipotent , Creator  
of Heauen, and Earth, & of  
all things visible, & inuisi-  
ble. One onely God in Tri-  
nity of persons , of Father,  
Sonne, & holy Ghost, who  
are but one same Maiesty.

I belieue a true Lord In-

*A profession*

SVS-CHRIST the onely  
Sonne of God borne of the  
Eternal Father before all  
Ages, God of God, begot-  
ten , not created or made  
consubstantiall with the  
Father, being but one same  
Essence, one same wisdom,  
one same power, by whom  
all things are made.

I belieue, that he for the  
saluation of mankind des-  
cended from heauen, yet  
not leauing heauen since  
he wholly replenished it  
with his Diuinity, and  
that he was incarnate, clo-  
thing himselfe with hu-  
mane nature, by the vertue  
of the holy Ghost: That  
he is borne of the most  
blessed

*of the Catholique Faith.*

Blessed virgin Mary, and is  
made Man, not ceasing to  
be God. He is also deliue-  
red ouer to the punishment  
of the Crosse vnder Pon-  
tius Pilat Gouvernor of Iury,  
suffering death to giue vs  
life, & entring into a Sepul-  
cher, that we may be borne  
again. He rose againe the  
third day according to the  
Prophecyes, and ascending  
into heauen sitteth at the  
right hand of his Father, frō  
vvhence he shall come a-  
gaine, crowned with glory,  
to iudge the quick and the  
dead, and his raigne shall be  
euerlasting.

I belieue in the holy  
Ghost the third person of  
C the

*A profession*

the blessed Trinity who is also Lord of all things, & li-  
fe-giuing origen, who pro-  
ceeding from the Father &  
the Sonne, is equally wor-  
shipped with the Father &  
the Sonne, and that it is he,  
who hath filled the mouths  
of Prophets.

I belieue a Catholique,  
and Apostolicall Church, I  
confesse a Baptisme for re-  
mission of sinnes, expecting  
a Resurrection of the dead,  
and a life to come.

I admit, and receyue. and  
most firmly embrace the  
Apostolicall and Ecclesia-  
sticall Traditions, and other  
obseruations, and constitu-  
tions of the same Church.  
Likewise

*of the Catholique Faith.*

Likewise I protest to admit the Scripture according to the Sense, which the holy Church hath held, and still holdeth; since it appertayneth to her to iudge of the true sense, and Interpretation of holy Writ which I wil not otherwise vnderstand, then according to the general Consent of the Fathers.

I confesse also, that really and properly there are seauen Sacraments of the Euangelicall Law, instituted by Iesus Christ, and necessary for our Saluation, although all of them be not applyed to euery one;

That is to wit, Baptisme,

*A profession*

Confirmation, the Eucharist, Penance, Extreme unction, Orders, & Mariage. Al conferre Grace, and three among them, which are Orders, Baptisme, and Confirmation, cannot be reiterated without sacrilege. I embrace the rites and Ceremonies approued by the Catholique Church in the solemne administration of the said Sacramēts.

I belieue that Originall sinne went into the whole Masse of man-kind by the sinne of Adam, and cannot be taken away but by Baptisme. And that we are iustified by the Infusion of Grace, and Charity; which  
is

*of the Catholike Faith.*

is spred in our hearts by the merits of the bloud of Iesus Christ, and by the opération of the holy Ghost.

I likewise hold that in the Masse, a sacrifice is offered to God, true, proper & propitiatory for the liuing and the dead, and that the body, and Bloud togeather with the soule, and the Diuinity of our Lord Iesus Christ is truelie, really, and substantially in the most blessed Sacramēt of the Eucharist & that there is made a chaunge of the whole substance of Bread into the body, and of the whole substance of wine into the Bloud of our Sauour, which the

C 3 Church



*A profession*

Church calleth by the word  
Transubstantiation. Also  
that vnder cyther of the two  
kindes Iesus Christ is, & is  
receyued wholly without  
want, or Diuision.

I firmly hold there is  
a Purgatory, vvhich is a  
third place betweene Hea-  
uen and Hel, where some  
soules being not as yet suf-  
ficiently purified to enter  
into Heauen, are detayned,  
and are ayded by the praiers  
of Christians.

I likewise auerre the  
Saints are to be honoured,  
which raigne with Iesus  
Christ, and that they offer  
vp their praiers for vs to  
God, and that their very  
reliques

*of the Catholique Faith.*

reliques, as hauing beene animated with so holy soules, are worthy of honour.

I likewise cōfidently keep the Images of Iesus Christ, and of the blessed Mother of God, euer a Virgin, & in the like maner of other Saincts to afford them due reuerence.

I besides confesse that the power of Indulgencyes was left vnto the Church by Iesus Christ, and that the vse of them among Christians is wholesome.

I acknowledge the Catholique Apostolicall, and Roman Church to be the Mother and Mistresse of al Churches, ~~and therefore~~ pro-  
C 4      testing

*A profession*

testifying true obedience to  
the supreme Pope successor  
of Saint Peter, who is the  
Prince of Apostles, and the  
Vicar of Iesus Christ.

I admit without any  
doubt matters graunted, de-  
fined, and declared by the  
holy Cannons, and the ge-  
nerall Counsels, and parti-  
cularly by the most sacred  
Counsell of Trent.

And therefore I condemne  
reiect, and detest all things  
contrary to this doctrine &  
all errors, and Heresy's, ab-  
horred, and condemned by  
the Church.

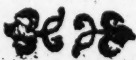
I promise, vow, ~~and promise~~  
to hold, and confesse this  
true Faith, by the grace of  
God

*of the Catholique Faith.*

God, whole, and inuiolable  
to the last breath of my  
body causing it to be prea-  
ched, and taught to all such  
as are vnder my charge, and  
power.

So God helpe, & his holy  
Euangelists.

It is good often to repeate  
this profession of Faith  
with Deuotion, and to im-  
print it well in our memory  
as the most profitable thing  
which may be learned.



THE





THE  
CHRISTIAN  
DIVRNAL.

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THE FIRST PART.

*The importance of wel ordering  
enery Action of the day.*

SECTION I.



SAGE Father  
of the Desart  
cited by Pela-  
gius ( an aun-  
cient Author)  
being asked whether the  
path

## 2 CHRISTIAN

path of Perfection were very long or no, answered; All vertues came together, and that if a man would, he might in one day arrive to a kind of Divinity according to his proportion. Verily all our vertues are included in our Actions, and our Actions in Hours, and the Hours in the Day, and the Day in the Moneth, and the Moneth in the Yeare, and Yeares in Ages. Every day is a compendious Table of our life; and the means to become quickly perfect, is to performe all daily actions with great consideration, & perfection. Behold a draught heereof, the lineaments of which



## D I V R N A L. 3

which I haue taken from many holy Fathers & prime Authors, adding order, & embellishment thereto, not vnprofitable for your direction.

---

*Of the Morning.*

### SECTION II.

**I**T is a long time since the Sun for your benefit draue away the shadowes of night to the end you might delight your selfe in the sight of the great wonders of the workes of God, and yet are your Curtaines shut vp to entertaine you with a dusky  
Image

#### 4 CHRISTIAN

Image of death. Arise from your bed, & know this goodly Starre, which makes you begin the carriere of this day, wil ere night performe a iourney of a million of leagues. And (I pray) how many steps wil you aduance in the way of vertue? This indefatigable Harbinger is gone forth, to score you out the lodging of a Tombe; so many minutes are so many periods deducted from your life. Will not you follow the Counsell of the sonne of God and do good, whilst it is Day? A great night wil very speedily involue you vnder its winges, wherein you shal no more haue farther

ther

## D I V R N A L

ther meanes to trauel.

Take euery day as a day in Haruest. Take it as a Faire or Mart. Take it as a day where in you are to labour in the mines of gold. Take it as a ring which you are to engraue, to adorne, & embellish with your Actiōs, to be offered vp in the Eue-ning at the Altar of God.

Represent vnto your selfe a notable consideration of S. Bernard, that your Actiōs passe without passing. For euery good worke you doe is a graine of seede for life eternall, Say as Zeuxis that renoumed Painter did, *Æternitati pingo*, I paint for Eternity.

Follow

# 6 CHRISTIAN

Follow the Counsell of  
S. Thomas; do euery Action  
in the vertue of Iesus Christ  
desiring to haue al the good  
intentions, and affections of  
the Church militant, and  
triumphant; Do it as if  
thereon depended the ho-  
nour of God, the good of  
the whole world your totall  
happinesse, and as if it were  
to set a scale vpon all your  
workes.

Designe in the euening  
the good workes, which  
you are to performe the next  
day; what points you are to  
meditate on, what vice you  
should resist, what vertue  
exercize, what affaire vn-  
dertake, that all may seaso-  
nably

# D I V R N A L. 7

nably proceed with a well  
matured Prouidence. It is  
the Clew of *Ariadne* which  
guideth our Actions in the  
great Labyrinth of Time,  
otherwise all runneth to  
Confusion.

Haue sometimes the Cu-  
riosity to know of what co-  
lour the Day-breake of  
Morning is, out stripp the  
steps of light (according to  
the Couſell of the wiſeman)  
to giue praise vnto God.  
Take good heed, that you  
imitate not the Hogge Epi-  
curus, who boasted to haue  
waxed old, & neuer to haue  
ſeene the Sun either riſing  
on ſetting. It is a good cu-  
ſtome to riſe in the mor-  
ning

## 8 CHRISTIAN

ning, but very difficult to persuade women so, and all those Antipodes of nature, who turne day into night, & night into day. Apollonius that much celebrated man, held in his time, for an Oracle of the world, comming very early in the morning to Vespasian's gate & finding him awake made a coniection thereon, that he was well worthy to command an Empire, and said to him that bare him company *Ανὴρ ἄεζα*, vndoubted by this man will be Emperor, since he is so wakeful.

Al that which you are to dispose the day vnto, is diuided into fowre partes, 1.  
Deuo-

D I V R N A L. 5

Deuotion, 2. Practise of  
vertues, 3. Affaires, and 4.  
Recreatiō. Deuotion should  
cary the Torch, and open  
the gate vnto al our Actiōs.

Make account at your a-  
waking, to giue al the first  
Fruits of your Faculties, of  
your Senses, and your fun-  
ctiōs to the diuine Maiesty.  
Let the memory instantly  
remember it-selfe, that it  
must do the worke of God;  
Let the vnderstanding cast  
a consideration vpon its  
Creator, like a flash of  
lightnīg; Let the will be en-  
kindled with his loue; Let  
the Heart shoot forth some  
fiery shaftes, some desires,  
and some affections wholly



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celestiall ; Let the mouth &  
tongue endeauour to pro-  
nounce some vocall praiers  
to the most holy Trinity; Let  
the hands lifted vp to hea-  
uen make the signe of the  
Crosse vpon your forehead  
and brest; Let the armes &  
feete shake off the slugish-  
nesse of sleep as S. Peter did  
his chaines at the voice of  
the Angel. Behold a good  
beginning how to offer ons  
selfe vp to God. The haire  
was pulld off from the vic-  
tyme, and cast into the fier  
before the sacrifice: So must  
you take at your awaking  
these lesser actions, to giue  
beginning to your sacrifice.

Readily dimisse at that  
pre-

D I V R N A L. II

pretious moment, all the thoughts of affaires, of desires, and of inordinate affections which by heape present themselves and demand what they are to do. Adresse your selfe to your good Angell, and pray him to offer to God all your actions of the day. Begg of *Iesus Christ* by the most pure conception of his most glorious Mother that all the conceptions, & all the motions of your heart may be for him.

*Exercise*

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*Exercise of Devotion for  
the Morning.*

SECTION III.

**T**HE condition of persons is so different and affaires so diuerse, that it is very hard to settle any forme of prayer which may alike be fit for al. There are some who partly out of habit, partly by reason of employment take prayer as it were running, as the doggs of Egypt do the water of the riuer of Nilus. I aduise such at the least to lift their harts vp to God when they rise;

to

DIURNAL. 13

to adore the most blessed Trinity, and hauing said the *Pater*, the *Aue* the *Credo*, & the *Confiteor*. which are the elements of their beleif, say.

Lord God omnipotent, who hast preserued mee during the horrors of night, and hast brought mee to the beginning of this day, saue mee by thy vertue, since thou hast created mee by thy bountie. Suffer not that I wander in the darkenesse of sinne, but graunt that my thoughts, my wordes, and my workes, which I hartily offer thee, may this day be ordered according to the law of thy diuine will.

Angel of God to whom

D 4 I

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I am committed, watch o-  
uer my protection and de-  
fending mee from all euill,  
make mee proceed in good-  
nesse, euen to life eternall.

After this they may think  
vpon what they are to do,  
and suffer that day, propo-  
sing to themselues to do &  
suffer, all for the glory of  
God, and in the midst of  
their businesse euer to enter-  
taine some good thought.

As for those who haue  
more vnderstanding and lei-  
sure, this action should serue  
them for a preparatiue to  
another deuotion much-lō-  
ger and more serious, which  
they may make in their clo-  
set, when they are out of  
their

DIVNAL. IS  
their bed. If you haue so  
great a pompe of garments  
that you must bestow some  
notable time to cloath your  
selfe, it is a miserable serui-  
tude, do not thinke this is  
the way to render your tri-  
bute to God, but yet attire  
your selfe handsomely as much  
as is necessary both for de-  
cency and health. Then  
kneele and performe fve  
things, Adoration, Thankf-  
giuing, Oblation, Contri-  
tion, and Petition.

*An Act of Adoration.*

You shall worship God,  
prostrate on the earth ma-  
king one in the consort of  
the

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the great harmony of the world, offering the whole vniuerse to the Creator ( as a votiuē Table) hung vp on his Altar and entirely resy-  
gning your selfe to his will.  
To this Act agreeeth very wel the Hymne of the three Children in the Fournace, who called al creatures as by a list-roule to the praises of God ; or elce take the forme, which the Angels and Saints vsed in adoring this foueraigne Maiestie, thus, Holy, holy, holy, Lord God of Hoasts, who hast bin, who art, and shal be. Thou art worthy, O Lord our God, to receiue as attribute all glory, all honour, al  
vertue;



D I V I N A L. 17

vertue : For thou art the  
 Creator , and absolute Ma-  
 ster of al things. It is thou  
 who hast created both hea-  
 uen and earth with al their  
 embellishments , thou who  
 boundest the sea by thine  
 Omnipotent word : thou  
 who signest the Abysses  
 with the Seale of thy name;  
 terrible , and praise-worthy  
 for euer : thou who makest  
 the pillars of heauen to tre-  
 ble vnder thy feete : thou,  
 who strikest terror into all  
 creatures by the insuppor-  
 table lustre of thy Maiestie;  
 Thou who fittest in the Pa-  
 uilion of thy glory vpon the  
 winges of Cherubins , and  
 from thence dost measure  
 the

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the depth of the Abyſſe. I  
adore thee my God, from  
the Center of my nothing,  
with all the creatures of the  
world, making into thy  
håds a full reſignation of all  
that, which I am; and deſi-  
ring to depend for the pre-  
ſent, & for all eternitie vpon  
thy holy Will.

*A Forme of Thanks giuing.*

You ſhall giue thanks for  
all benefits in generall, and  
particularly for thoſe which  
you receiue at this preſent,  
and which then repreſent  
themſelues vnto you, that  
you may ſeaſon this action  
with ſome new taſt. The  
Church :

Church furnisheth vs with an excellent forme of giuing thanks to God in the Hymne, *Te Deum*, or elce say with those most blessed foules.

To thee my God benediction and light, wisdom, and thank-giuing, honour strength, and vertue in the reuolution of all ages.

My God, O that the glory thou deseruest might be rendered thee at the throne of thy Maiestie and that thy holy peace on earth may be giuen to men of good will. My god I praise the, I blesse the, and I adore thee; I yeild thee thanks for the greatnessse of thy glory and benefits

fits Great God, King of hea-  
uen & earth, eternal Father,  
and absolute Master of all  
things : And thou also Iesus  
my Sauiour only sonne of  
the heauenly Father , true  
God, true Man, who blottest  
out the sinners of the world  
and sittest, at the right hand  
of the liuing God : And  
thou holy Ghost consub-  
stantial to the Father and to  
the Sonne, most blessed Tri-  
nitie , accept my praier in  
thanks-giuing.

*The manner how to offer ones  
selfe vp to God.*

O my sweet Sauiour illu-  
minate my intentions with  
thy

thy lights and support my  
weakenesses by thy mercies.

I now recommend vnto thee  
the litle seruice, which I do  
to the ineffable swetnesse of  
thy heart, and hence forth  
I sett it before thy eyes to  
direct, correct, and perfect  
it; I offer it vnto thee with  
all I am, with the whole  
power of my affectiōs, both  
for my selfe, and for al the  
faithful, and I offer it vnto  
thee in the vnion of that  
most exact attention thou  
then hadst, when on earth  
thou prayedst to thy hea-  
uenly Father.

*An Act of Contrition.*

○ Father, I haue sinned  
against

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against Heauen and before thee vnworthy that I am to carry the name of a sonne, hauing requitted of great goodnesse with contempt, and such benefits with Ingratitude. I complayne not of the punishments which my sinnes haue caused, but I bewayle a God offended, who deserued to be beloued & honoured aboue al thīgs. Where shall I find punishments enow to auenge me of my selfe, and teares sufficient to wash away my sinns? O Father, the face of sinne shall heereafter be more hideous to me then Hell, make me as one of thy Hirelings. O God thou art our  
 Father

Father, and we are naught  
 but Earth, and dust in com-  
 parison of thee! Thou art  
 our workman, and wee all  
 are but clay in thy hands;  
 My God! be not angry with  
 an object so feeble, so wret-  
 ched: My God, keepe not  
 in remembrance the finnes  
 of my forepassed life. I pur-  
 pose by thy grace, speedily  
 to confesse them, with a full  
 resolution neuer to returne  
 to them againe, to vndergo  
 the pennance which shalbe  
 imposed me, and to with-  
 draw my self from occasiōs,  
 which haue caused my fall.  
 I offer vnto thee for satisfac-  
 tiō the most pretious bloud  
 of thy sonne, shedd for me

E out



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out of infinite loue , and  
with excessiue dolours; hū-  
bly beseeching thee to ac-  
cept it, and to preferue me,  
in the accidents, which may  
befall me in my frailty  
which is so ordinary, and  
frequent.

*A Forme of Petition.*

My God, giue me , and to  
al those whom I recōmend  
vnto thee in my prayers an  
vnderstanding which may  
know thee , an affectionate  
deuotion which may seeke  
thee , a conuersation which  
may please thee , a perseue-  
rance which may couragi-  
ously waite on thee, a confi-  
dence

dence which may lovingly embrace thee: my God handle the matter so, that I may be wounded with thy sufferings in my penance, that I may in this life vse thy benefits in grace, and in the other enjoy thy eternall comforts in the bosome of Glory, Amen.

*As it is good to entertaine your deuotions with some variety and in so much as the self same Formes reiterated may be troublesome I will heere set down the manner so to conceiue them, that they may sometimes be said, and not daily repeated.*

*A*

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*A method how to dispose  
Adoration.*

#### SECTION IV.

**Y**OU are to note that there is a difference between Praise, Honor Reuerence, and Adoration. Praise properly consisteth in wordes, Honour in exterior signes, Reuerence in interior Respect but Adoration considered in its extent comprehendeth all those Acts with much more eminency. For adoration is an Act of Religion, whereby we do homage to the so-  
neraignty

ueraignity of God with a low submission, which is not in the same degree communicable to any creature.

This Act is made, & composed of fowre thīgs, which be (as it were) its fowre elements. The first is a strong conceit of the greatnesse, and excellency of God. The second a consideration of our basenesse compared to this supreme Maiesty. The third a flaming Act of the wil, which vpo this thought is wholly dissolued into reuerence; And the fowerth, an exterior expression both by the lipps, and gesture of body; which witnesse the motions of our heart.

E 3 The

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The soule then to per-  
 forme this Act of Adora-  
 tion, first of all conceiueth  
 God, great, awfull, reple-  
 nished with Maiefty, It cō-  
 ceiueth him as a Sea infinite  
 in essence, Goodnesse, and  
 Beatitude, who within him-  
 selfe includeth all Essence,  
 all good, all trueth, and not  
 onely includeth it but from  
 all eternity anticipateth it  
 with an incomparable emi-  
 nency : It vieweth the  
 whole vniuerse in the Im-  
 mensity of God, as a Spōge  
 would be in the midit of  
 the Ocean, an Atome in the  
 Ayre, and a petty diamond  
 enchafed in the highest hea-  
 uen: It knoweth God as the  
 foun-

foundation of all possible things the super-essētiāll essence, of al things, which are and are not, without which nothing subsisteth eyther in Act, or Power, and hath no apparance by vvhich the vnderstāding may lay hold of it, to haue knowledge thereof. It figureth God to it selfe, as the Beginning, & Ending of all things, the Creator, Fownder, Basis, Support, Place, Cōtinuance Terme, Order, Band, Concord, and Consummation of al creatures, which containeth within it-selfe al the good of Angels, of Men, & of vniuersall nature. Which hath all glory, all dignities,

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all riches, all treasures, all pleasures, all consolations, all delights, all ioyes, & all Beatitudes, as *Leßius* very well explicateth in his Treatise of Infinity.

This soule not content leisurely expatiateth among the fowerteene Abysses of Greatnesse which are in God to wit, Infinity, Immensity, Immutability, Eternity, Omnipotency, Wisdome, Perfection, Sanctity, Benignity, Dominion, Prouidence, Mercy, Iustice, and the end to which all things tend.

It first considereth euery perfection absolutely, then by comparison and application,



tion, making reflection vpon  
it selfe, and comparing this  
Infinity of God to its No-  
thing, this Immenfity to its  
littlenesse, this Immutabilitie  
to its inconstancy. This Eter-  
nity to the shortnesse of this  
temporall life, this Omnipot-  
ency to its Weaknesse, this  
Wisdome to its Ignorance,  
this Perfection to its De-  
fects, this Sanctity to its vi-  
ces, this Benignity to its in-  
gratitude, this Dominion to  
its pouerty, this Prouidence  
to its stupidity, this Mercy  
to its obduratenesse, this Iu-  
stice to its Iniquity, this End  
where vnto all things tend,  
to the great dependencie,  
which arise from its Infir-  
mityes. There

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There it remaineth wholly absorpt in God, as a litle Ant would be in the Sun, and as Aristotle, who, as it is said, being vnable to vnderstand the floud, and ebb of the Sea threw himselfe into it; So it engulpheth it selfe in so many wonders, not measuring any more its loue by the ell of its knowledge.

It swooneth in this great Labyrinth of miracles, much otherwise then the Queene of Saba did in Salomons Pallace, and needs must it in the end breake into an Exterior Act, and say. *My God and my all, God of my heart, my portion. and Enheritance for euer and euer.*

How

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*How Thanks-giuing should be  
made, which is the second  
Act of Devotion.*

## SECTION V.

**T**His is an Act very necessary considering the benefits, vvhich vve continually receyue from the hand of God. It is not fit vve be like clovvdes vvhich couer the sun after it hath rayfed them, but that vve rather be like a looking glaſſe, vvhich rendereth the Image ſo ſoone as the face is preſented.

We ought not to let any  
benefit

benefit passe, comming to vs from this soueraigne hand, of vvhich vve represent not the liuely Image in our gratefull remembrāces. And if those auncient Hebrews (as vvitnesseth *Iosephus*) set markes, and stam- pes, sometimes on their ar- mes, other vvhile on their Gates, to declare to all the vvorld the benefits vvhich God had conferred on their families, is it not a matter very requisite that vve in some sort endeavour to ac- knowvledge the liberalities of the diuine Maiesty.

This Act consisteth in three things: First in the me- mory, vvhich presenteth the bene-

benefits receyued, to the vnderstanding and the vnderstanding considereth the hand which giueth them, and to whom, and how, & wherefore by what meanes & in what proportion: The there is framed in the will an affectionate acknowledg-ment, which loth to be idle, dilateth it selfe in exterior Acts, to witnesse the feruour of its affections.

To praise it thoroughly, you must make to your selfe a list of the benefits of God, which are cōtained in three sorts of goodnesse, & mercy.

The first is that, by which he hath drawne this great vniuerse from Abysses, and  
the

the darknesse of Nothing to the light of Essence, & Life, creating for our sakes a world with so much greatness, beauty, vtility, proportion, order, vicissitude, continuance; and preserving it, as it were with the perpetuall breath of his Spirit, by affording to euery thing its rāks, forme, proprieties, appetites, inclination, situation, limits, and accomplishment: But aboue all creating Man, as a like miracle of Nature, with the adornement of so many pieces, so well enchassed, to beare on the brow thereof the rayes of his Maiesty.

The second benignity is,  
that,

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that, whereby he hath pleased to rayse total nature in Man to a supernaturall condition : and the third, by vvhich he hath exalted Humane nature fallen into Sinne, miseries, and the shades of death, vnto Innocency, Felicity, light, and eternall life.

The incomprehensible mystery of the Incarnation of the Word comprehendeth six other benefits, to vvit, the Guift of the doctrine, & Wisedome of Heauen cōferred on vs; the light of the good Exāples of our Sauour, the Oeconomy of Redemption, the fauor of Adoption into the number  
of



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of the children of god; the treasure of the merits of Iesus Christ, and the Banquet of the holy Eucharist; Besides these benefits, vvhich are in the generallity of Christian soules, vve should often represent vvith great humility, the particular fauors receiueth from God, in our Birth Breeding, Education, instruction, Talents, of mind and body, Abilites, Friends, Alliance, Kinred, vocation, state, profession, continuall preservation, and deliuerance from so many perils, in the vicissitude of aduersities, & prosperities, & lastly in the order of the degrees of euery Age, wherein  
each

each one may in his particular acknowledge many blessings of the diuine Prouidence.

All which remembred by a soule with consideration of the circumstances of euery benefit, euicteth in the end from the will, this act of gratitude, which causeth it to say that, which the Prophet Dauid spake: *My God, who am I, and what is the house of my Father, that you haue done all this for me?*

E

*A men*

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*A Method of the Offertory, or  
Oblation, which is the third  
Act of Devotion.*

SECTION VI.

**R**eligion, and Sacrifice began from the Birth of the world, & haue euer been inseparably tyed together. God who giueth all, will, that we giue to him, & is content we take out of his Treasures, what we cannot find in our nothing. Novv, obserue a considerable thing, that as in the law of Moyse, there were three sortes of Sacrifice, to vvit,  
Immo-

D I V I N A L. 41

Immolations, Libations, & Victimes. Immolations, which were made of the fruits of the Earth. Libations of liquors, as of Oyle, and Wine; Victimes of Beastes: So God would that for fruits you give him your actions, and for liquours your affections, and your selfe for victime. This is done by the Act of Oblation, or Offertory, which is a manner of Sacrifice, wherein we at the altar of the diuine Maiesty offer ourselves, and all that belongeth to vs.

That, we may well performe this Action, first we must haue a chaste considera-

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tion of the povver and Empire God hath ouer vs. Secondly an intimate knowledge of the dependence we haue of him, representing to our-selues not onely that vve haue receiued Being, and all vvhich waiteth thereon, from his Bounty ; but that vve are still each moment supported by his hand as vvould a stone be in the aire, and that should he slacken euer so litle, we should dissolue into the nothing, from vvhence vve vv ere deriued. Thence an Act of Iustice will arise, in a promptnesse of our will, to render vnto God vvhat appertaineth to him. And as  
here-

heretofore the Holocaust was the most noble of Sacrifices, vvhhere the Hoast vvas totaly consumed in the honour of the Diuine Maieſty, ſo we ſhall imitate this excellent Act, of Religion by conſecrating to god, not onely our actions, and affections, but all vve are, deſiring to be povvred out, and annihilated for him, if it might be for the honour of his diuine Maieſty.

Nowv if this annihilation cannot be reall, vve muſt at leaſt make it in ſpirit in ſome ſingular manner procuring in ourſelues (as much as poſſible vve can) tvvelue ſortes of diſengagements, in  
vvhich

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which the perfection of the Holocaust consisteth.

The first, is a discharge from all affection of temporall things, so that we no longer loue any thing, but for God, & of God, & according to God. The second is a disentanglement from proper interest in all our actions. The third, an entire mortification from Sensuallity. The fourth a seperation from amities, sensuall, naturall, and acquired, not suffering them any longer to lay hold on our heart, to the prejudice of vertue. The fifth, a banishment of wordly imaginations, in such manner, that their onely representation



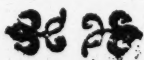
sentation may in vs breed  
an auersion, and horror.  
The sixth, an infraunchis-  
ment from worldly cares,  
not necessary to saluation.  
The seauenth, a freedome  
from bitternes, and anxie-  
ties of heart, which ordi-  
narily spring from ouer  
much loue, borne to crea-  
tures. The eight, a cou-  
ragious flight from all  
sortes of vanities of the  
mind. The ninth, a con-  
tempt of sensible consolations,  
at such time as God  
would haue vs to be wea-  
ned from them. The tenth,  
an abnegation of scruples of  
heart, and proper fanta-  
sies, to follow the aduise &

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command of those who gouerne vs. The eleauenth, a mitigation of the disturbances which happen in aduersities. The twelfth, an absolute mortification of iudgement, & will: So that we follow al the inspiratiōs of God as true Dyalls do the Sun.

He, who hath therein proceeded so farre, maketh a true annihilation of himself, and an excellent oblation of all that he is: But if you cannot wholly giue the Tree with so much perfection, at least yeild the fruits, desiring lastly to offer vp all your faculties, your senses, functiōs, wordes, workes, and all you are, remembering the saying  
of

of Saint Iohn Chrysostome.

*That it is the most wicked avarice that may be to defraud God of the oblation of ones selfe* Offer your memory to the Father to replenish it as a vessel of Election with things profitable, your vnderstanding to the Sonne to enlighten it with eternall verities, your will to the holy Ghost to enkindle it, with holy ardour; Consigne your Body to the blessed Virgin, to gard it vnder the scale of Purity.



*The*

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*The manner of Contrition, the  
fourth Act of Devotion.*

## SECTION VII.

**I**T is an Act very necessary in such, and so perilous accidents, & so great frailty as ordinarily we do live in. The learned Theodoret in his questions vpon the Scripture sayth, there are three kindes of life, signified by three sortes of creatures, whereof mention is made in the sacrifice of Abraham in the 15 th. chapter of Genesis. There is 1. a life Animall, represented

sented by fower-footed bea-  
stes; 2. A life mourning fi-  
gured in the Turtle; 3. A  
life white and pure, where-  
of the doue is the Hiero-  
gliphe. Animall liues are  
most frequent in the world;  
doue-like liues are very rare;  
but there is no Doue so pure  
which hath not euer some  
need of the mournīg of the  
Turtle. And it is for this  
cause why we ouhgt not all-  
most at any time to pray,  
without stirring vp some  
acts of Cōtrition. Euery one  
knowes Contrition is a de-  
testation of sinne beyond all  
things the most detestable,  
which takes its Source from  
the loue of God, and from  
the

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the hope of his mercy, and ought euer to be accompanied with a firme purpose of amendment. The first foundation is the belieffe of a liuing God, of a God clearefighted, of a God dreadfull in all his iudgments, whereby is procured a feare awed with the paines due vnto sinne in hearts the most stupid. This is the thūder stroke which causeth does to fawn, and raiseth Tempests, and Earth-quakes in the soule. Then Hope reareth it-selfe aboue the Horison, dispersing amorous rayes out of a certaine confidence we haue to obtayne pardon of our sinnes, by submitting

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ding our selues to the yoke  
of Penance. Afterward the  
loue of God beginneth in  
the soule to free and dis-  
charge it selfe from the In-  
terests of Earth, to produce  
in the end this heauenly do-  
lour, which is created as pe-  
arles from the dew of hea-  
uen. Oh a thousand times  
happy those, who wash  
themselves with the waters  
of snow, whereof holy Iob  
speaketh & purify themsel-  
ues in the wholesome Poole  
of Penitence.

Stirre vp oftentimes Acts  
of Contrition for all sinnes  
in generall, and particularly  
for some defects and imper-  
fections which most sur-  
charge



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charge you with a firme  
purpose to resist them man-  
fully, and vtterly to extirpe  
them by the helpe of God.



*The manner how to make Pe-  
tition. The fift Act of  
Devotion.*

## SECTION VIII.

A Great Emperour com-  
ming into Egypt, to  
witnesse the zeale he bare to  
the publique good said to  
the Egyptians : Draw from  
mee, as from your riuer  
Nilus : but what can we  
draw

draw from man, but Hopes which crack as bubbles on the water, so soone as they are rayfed. It is from God we must draw, since he is a fountaine, which perpetually runneth, and who quenching the thirst of all the world, hath himselfe but one which is (as faith saint Gregory Nazianzen) that all mortalls should thirst his Goodnesse.

We must necessarily begg of God, since our necessityes enforce vs thereunto, & his Bounty inuiteth vs; we must aske what himselfe hath appointed vs in our Lords Prayer, which is the Sommary

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mary of all Theology : we must aske it in the name of the sonne, and with confidence to obtaine it we must pray for the Church, for the Pastors, for our most gracious King, for publique necessityes, for our selues, and for our neighbours: we may aske for spirituall, and temporall blessings, as much as shall be lawfull for the good of the soule, and for eternall saluation. For which purpose it is good to haue a collection of prayers for all occasions, as a litle Fortresse furnished with all manner of peices of battery, to force with a religious assault, & a pious violence.

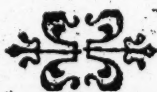
At

At the least daily pray e-  
 uery morning, that thou of-  
 fend not God mortally, nor  
 be wanting in Grace, Light,  
 and courage to resist those  
 finnes to which thou art  
 most inclined. To practise  
 the vertues most necessary  
 for thee. To be guided, and  
 directed this very day by the  
 prouidence of God, in all  
 which concerneth the weale  
 of soule of body, and exte-  
 rior things. To participate  
 in all good workes done  
 throughout Christendome.  
 To obtaine new Graces, &  
 assistances for the necessi-  
 ties of our neighbours,  
 which thou mayst then re-  
 present.

G Pursuing

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Pursuing this course thou shalt learne to frame these five *Acts* in the manner of mentall praier, according to the thoughts which God shall suggest, or thou shalt take the examples and Formes which I haue brought thereon and thence thou shalt passe to the innocation of the blessed *Virgin*, and the *Saintes*.



*Of the Intercession of Saints, of  
which we make vse in the  
Petitions we offer  
to God.*

SECTION IX.

**A**S for the Intercession of  
Saintes it is good to re-  
commend your selfe very  
particularly to the mother  
of God by this auncient  
forme,

O my most holy mistresse,  
I put my selfe to day, and  
so all the daies of my life  
into your protection, and  
( as it were ) into the bo-  
some of your mercyes, I  
recommend vnto you my  
G 2                      soule

58 CHRISTIAN  
foule, my body, all that be-  
longeth to me, all my hopes  
all my affaires, all my dif-  
ficulties, my miseries, my  
consolations, and aboue all  
the manner of my death, to  
the end, that by your me-  
rits, and prayers, all my ac-  
tions may be directed, ac-  
cording to the Holy will of  
your sonne.

O most mild Virgin suc-  
cour the miserable, help the  
weake, comfort the afflicted,  
pray for the people, be the  
Aduocate of persons ec-  
clesiastique, and protectrix  
of the deuout Sexe. Graunt  
that all those who celebrate  
your memory, may this day  
tast your fauours: but most  
especially



especially obtaine for me of  
your sonne a profound hu-  
mility a most vnspotted  
chastity , progression , and  
perseuerance in goodnesse,  
and afford me some small  
participation in the dolours  
you suffered on the day of  
his passion, adding thereun-  
to also some small sparke  
of that great deuotion you  
did excercise in the holy  
Communion after the As-  
cention of the Word Incar-  
nate,

*For your Angell Guardian,  
saying.*

O God omnipotent, and  
eternall, who hast created  
me

60 CHRISTIAN  
me to thy Image, and de-  
puted one of thy Angells  
to defend me, although I  
am most vnworthy of this  
fauour : Giue me grace I  
may now this day escape  
all perils of soule , and  
body vnder his direction,  
and safegard , and graunt  
that I in the end after the  
course of this life may par-  
take in heauen of his glo-  
ry, whom I on earth haue  
for protector.



*And*

*And to all the Angells by making prayer in imitation of the Church.*

O God, who with admirable order gouernest the ministry of Angells, and men, so do by thy mercy, that those who are present, and perpetually in Heauen attend before the throne of thy Maiesty, may likewise on earth be Guides, and Directors of our life.

*And for all Saints.*

Protect thy poore people (O Lord) and as they haue a singular confidence in the

G 4 pro-

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protectiō of thy great Apostles S. Peter, and S. Paule, & of al the rest of thy Apostles, and of all Saintes of both Sexes, who now liue in Heauen preserue them by thy gracious assistance, and for euer defend them.

---

*Then in memory of those, whose  
Festiuals the Church at this  
present celebrateth, and  
whose names are cou-  
ched in the Mar-  
tyrologe.*

LET all thy Saints (O God) who are honoured through all the partes of the world assist vs, that we  
reco-

D I V I N A L. 63

recording the memory of  
their merits, may be sensi-  
ble of the fauour of their  
protection, Giue peace to  
our dayes by their interces-  
sion, and for euer banish all  
malignity from thy Church.

Direct our way, our ac-  
tions, our wills in a com-  
fortable prosperity, affor-  
ding Beatitude to our bene-  
factors for the reward of  
their charity, and to the  
soules of the faithfull de-  
parted, euerlasting Rest,  
vvhich I most humbly begg  
of thee through thy well be-  
loued Sonne,

*They who haue charges and  
familyes may say the ensuing  
Prayer.*

*A*

*A deuout Prayer drawne out  
of an auncient Missall, to re-  
commend diuers persons,  
and necessityes.*

**I** Neffable Creator , and  
Soueraigne Lord of all  
things, I beseech thee by the  
sweetnesse of thy mercyes,  
to purify my heart, and lip-  
pes, and to make me able to  
pray vnto thee for all per-  
sons, and necessityes which  
thou wouldst to be recom-  
mended to thee. I, for this  
cause offer vnto thee my  
most humble prayers, for the  
Supreme Bishop of the  
Church, for our most Chris-  
tian King, for our Pastor, for  
all those who haue charge  
of

D I V I N A L. 65

of our soules, for the Governours & Magistrates, and the whole congregation of the Faithfull, that it may please thee to continue vs all in true Faith, and Religion, & graunt vs the comfort of peace. I particularly implore thy assistance for my domestiques, Kinred, allyes, and Friends, beseeching thee to pardon them the sinnes they haue committed to preserve them from dangers, and occasions, which may cause them to offend thee, and deliuer them from enemyes, both visible and invisible.

Graunt vs (O mercifull  
Father ) calmnesse ouer  
passions



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passions, Health of Body,  
happy dayes, moderate sea-  
sons; and povvre thy bles-  
sings vpon the fruits of the  
earth for the sustentation of  
the liuing.

Giue likewise to thy ene-  
myes and vnto vs true cha-  
rity, comfort in maladies,  
returne to pilgrimes, and  
trauellers, liberty to pri-  
soners, harbour to sea-fa-  
rers, consolation to the af-  
flicted, conuersion to sin-  
ners, perseuerance to such as  
serue thee, and euerlasting  
rest to the deceased.

This I beseech thee by the  
most pretious bloud of thy  
dearely beloued sonne our  
Lord & Sauour Iesus Christ,  
by

## DIEVRENAL. 67

by the merits of his most  
blessed Mother, and the  
Intercession of all Saints,  
vvho liue and raigne vvith  
thee. So be it.



*Of Meditation and Time fit for  
spirituall Lesson, For such  
as haue some practise  
therein.*

## SECTION X.

**T**Hese five Acts well vn-  
derstood vvill be five  
sources of meditation, and  
other prayers: For if you  
vvell obserue all the eleua-  
tions

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tions, which are in the Prophet Dauid, and so many other holy vvorkes you shall find they are applyed to these five fore-mentioned Heads.

Let me tell you of a notable saying of S. Iohn Climachus, that meditation, (vvhich is prayer of heart) is an infinite operation, & the Horison of the vvorld visible and inuisible; An infinite operation, since it is employed in the perfections of a God infinite, and the Horison, or seperation of the vvorld visible, and inuisible, in so much as it separateth vs from the condition of vulgar soules, to  
giue

giue vs entrance into the  
conuérſation of Angels.

And well did S. Bernard  
ſay in the fiſt Book of Con-  
ſideration, that Contempla-  
tion was an egreſſe from the  
Countrey of Body, to go in-  
to the Region of Spirits.  
Endeuor to diſpoſe your  
ſelfe a litle, according to  
your capacity to ſo noble an  
exerciſe, and diſpaire not  
of your ability, if you haue  
a good will to vnite your  
ſelfe to your Creator.

Do you imagine you ſtand  
in need of much eloquence,  
& a huge pōpe of prepara-  
tion to ſpeake before God?  
Belieue me, a heart woun-  
ded with loue, is eloquent  
enough

enough in the simplicity of its affections.

The glorious mother S. *Teresa* well obserued, that there were two sortes of prayer, one mentall, and the other supernaturall: The first is a riuer, which taketh a long voyage through a miry Countrey: but the other is like a cristaline source, which hath no commixtion with the dreggs of Earth. In the one we go to God by many obstacles, which sometimes delay vs, and many times stay vs. In the other, God in a moment placeth vs neare to himselfe, and takes away from vs the curtaine, to satiate vs with  
the

the sight of his verities. All that, which is inspired is incomparably more forcible, then what is studyed. How many simple foules thinke you are there; who haue a great facility to treat with God, and albeit they are ignorant in the iudgment of the world, are knowing before him.

If you haue not the giift of prayer, begg it incessantly of God, employing a good life to be your aduocate. You may learne from your Director, and out of so many good bookes the manner how to prepare your selfe thereto; You know what the sortes of meditation

H are

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are, which you shall in the  
morning orderly dispose,  
one while vpon the benefits  
of God, another while on  
his greatnesse, sometimes  
on the fower last ends, so-  
metimes on the Symbole,  
and the Commandments,  
sometimes on vices & ver-  
tues, and vpon all the in-  
structions contained in this  
present Booke, but aboue  
all vpon the life and death  
of our Sauiour.

You are not ignorāt how  
that after you haue placed  
your selfe in the presence of  
the liuing God, after you  
haue inuoked the light of  
his holy Spirit, after you  
haue conceined the subiect  
of



of your meditation, you must stay in thought thereupon, to draw from thence considerations, affections, instructions, and futeable resolutions. If you can do nothing els, attētiuely reade some good Booke take those words of the doctrine of our Sauour, which I haue heere beneath inserted, make a litle pause vpon euery article, pondering on the verity of that Sentence, and how you haue obserued it, and what you will do hereafter to put in practise. All which is in this litle booke (were it well confide-

red) would furnith you with matter, profitably to entertaine your thoughts, and feed you soule with the nutriment of verity.

If you will believe me, at this very same instant of the morning, when your mind is most disengaged from terrestrial thoughts, you should practise spirituall lessons reading sometimes holefome precepts, otherwhile the liues of Saintes, remembring what S. Isidore sayd in his booke of Sentences. That he who will liue in the exercise of the presence of God, must often pray, and read; when you pray you speake to  
God,

God, & when you read God  
speaketh to you: Good Ser-  
mons, and good Bookes are  
the sinewes of vertue.

Do you not confider, that  
colours, as Philosophy tea-  
cheth, haue a certaine light,  
which in the night time is  
dulled, and as it were buried  
in matter: But so soone as  
the sun riseth, and openeth  
his rayes ouer so many bew-  
tyes languishing in dark-  
nesse, he awakeneth them,  
and makes them appeare in  
their proper lustre. So we  
may truely say, that we all  
haue certaine seedes of wis-  
dome, which amidst the va-  
pours caused by our pas-  
sion remaine as it were

H 3 wholly

wholy choked, if the wisdom of God, which speaketh in holy Scriptures, and good spirituall Bookes did not rayse them, affording them splendor, and vigor, to enkindle the race of our actiōs to vertue. Perpetually inuoke the Father of light, before you take your booke in hand, to direct your reading: Read litle if you haue litle leisure, but with attētion; & often stay vpon some sentence, which you may often in the course of the day call to memory: you shall find, that what good Bookes teach is wholy Trueth, what they cōmand is goodnesse, & what they promise, Felicity.

*Deuo.*

*Devotion according to the order  
of the daies of the weeke,  
to fit some small confide-  
ration to every day.*

## SECTION XI.

**I**F you desire this diuision  
of daies, I must tell you,  
that some dedicate Sunday,  
to the most blessed Trinity;  
Monday, to the comfort of  
faithfull soules which are  
departed into the other  
world; Tuesday, to the me-  
mory of Angels, Wednes-  
day, to that of the Apost-  
les, and of all Saintes;  
Thurs-

Thursday to the veneration of the Sacrament of the Altar; Friday, to the mystery of the Passion; and Saturday to the honour of our Lady.

Other employ their memory to be particular for euery day, as for Sunday, the glory of Heauen; Monday, the day of Iudgment; Tuesday, the blessings of God; Wednesday, death; Thursday, the paines of hel; Friday, the Passion; Saturday, the vertues of our Lady, as before: This is the counsell of S. Bonauenture in his lesser workes.

We also deriue a singular practise of deuotion for euery day of Weeke from  
the

the Hymnes of Saint Ambrose, vvhich the Church perpetually makes vse of. For from thence we learne to giue God thanks, for each worke of Creation, and to make the litle world accord with the great. Practise this exercise, and add there vnto the prayers for euery day, which are set downe in the end of this Booke.

*Sunday.* Which is the day, where on light was created, we should giue thanks to God, that he hath produced this tēporall light, which is the smile of heauen, and the ioy of the world, distending it as a piece of cloth of gold  
ouer



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ouer the face of the Ayre, & the Earth, and enkindling it as a Torch wherewith to behold his workes. Thence, proceeding further, we will giue him thanks, that he hath afforded vs his sonne, called by the Holy Fathers, *The Day-bringer*, to communicate this great Light of Faith vnto vs, which is as saith S. Bernard ) A Coppy of the Eternity; we will humbly beseech him, this Light may neuer be ecclipsed in our vnderstandings, but may daily more and more replenish vs with the knowledge of his holy will. And for this purpose we must heare the word of God, & be present

at

at diuine seruice with al feruor, & piety. Carefully preſerue your ſelfe from being defiled through any diſorder, on the day, which God hath reſerued to himſelf, & frō giuing to Dagon the firſt fruits of the weeke, which you ſhould offer vp at the feete of the Arke of couenāt.

*Monday.* Which is the day, wherein the Firmament was created to ſeperate the cæleſtiall waters, from the inferior & terreſtriall; we will repreſent vnto our ſelues, that God hath giuen reaſon vnto vs, as a Firmament to ſeperate diuine cogitations from animall; and we will beſeech him to mortify  
anger

anger, and concupiscence in vs, and to graunt a perfect victory ouer all those Passions, vvhich oppose the law eternall.

*Tuesday.* The day vvherein the vvaters, vvhich did before couer the totall Element of the earth, were ranked in their places, and the earth appeared to become, the mansion, nourice, and tombe of man: We vvill figure vnto our selues the great vvorke of the Iustification of the World, made by the incarnate Word, when it tooke avway a huge masse of obstacles, as vvell of ignorants, as sinne which couered the vvhole face of  
the

he world, and rayfed a Church, vvhich appeared as a blessed land, laden vvith fruits and bevvtyes to educate vs in Faith, and bury vs in the hope of a Resurrection. We vvill begg of him to take avvay all the hinderances of our soule, to dispell so many ignorances finnes, imperfections, feares, sorrovves, and cares, vvwhich keepe and drench it as in an Abisse, and that he vvill replenish vs vvith the fruits of Iustice.

*Wednesday.* In vvwhich the Sun, the moone, & the starres vvcre created, vve vvill propose vnto our selues for obiect, the bevvty, & excellency

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lency of the Church of God,  
adorned vwith the presence  
of the Sauour of the world  
as ywith a Sun ; of the bles-  
fed Virgin, as a most res-  
plendent Moone, and of so  
many Saintes, which are as  
starres of the Firmament ;  
& we will humbly begg of  
God to embellish our soules  
vwith Lightes, and vertues  
futeable to its cōdition. And  
aboue all, that he vvould  
giue vs the six qualities of  
the Sun, Greatnesse, Beauty,  
Measure, Feruor Prompt-  
nesse, and Fruitfullnesse.  
Greatnesse, in the elevation  
of our spirit aboue all things  
created in a capacity of  
heart, vvhich in neuer fil-  
led

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led vvith any thing , but  
 God , Beauty in guifts of  
 grace , meafure , in the  
 power ouer our paffion;  
 Feruor in excercifes of cha-  
 rity; Pröptneffe, in the obe-  
 dience we ow to his law;  
 and Fruitfullneffe, in the  
 bringing forth of good  
 workes.

*Thursday*, the day whereon  
 God ( as faith S. Ambrose )  
 drew Birds, & Fifhes out of  
 the waters. Birds to fly in  
 the aire, and Fifhes to abide  
 in this inferior Element ; we  
 will imagine with in our  
 felues the great feperation  
 that fhall be made, at the day  
 of Iudgmēt, when of fo vaft  
 a number of men extracted  
 from

from one, and the same Masse some shall be rayſed on high, to people heauen, and enioy the ſight of God: others, made a prey for hell, and expoſed to euerlaſting torments: And in this great Abyſſe & terror of thoughts we will beſeech God to hold vs in the number of his Elect and afford vs the fauor to make prooffe of our predeſtination, by our good, & laudable Actions.

*Friday.* Whereon all other creatures were produced, and man was created, who was from that time appointed to be their Gouvernour and King, we will propoſe vnto ourſelues the  
Greatneſſe



Greatnesse, Excellency and Beauty of man in the talents which God hath, giuen him as well of Grace, as Nature; what a thing it was to make him, and that the hands of the Creator were employed in his production; but how much greater a matter it was to repayre him it requiring so much labour, so much sweate and bloud of the sonne of God, who annihilated himselfe for him, and so cherished, and fostered him (saith S. Thomas in his treatise of Beatitude) that he, who were not well instructed by Faith, would say: Man were the God, of God himselfe. There vpon

I we

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we will begg that we may not frustrate the merit of the life of God , giuen to eternize ours , and we will practise some kind of Mortification , to beare God in our Flesh( as saith S. Paule) and to conforme vs to the sufferings of the King of the afflicted.

*Saturday*, Which is the day whereon God rested after the creatiō of the world; we will meditate vpon the repose which the beatified soules enioy in heauen; where there is no pouerty, maladyes , sorowes , cares, calumnyes , persecutions, heate, cold, night, chaunge, disquiet , nor noyse , The  
body

body resteth five or six foote within the earth . free from the relapsing employments of a life , fraile , & dying . It is in the graue as in an inuincible fortresse , where it stands not in feare of debts , sergeants , emprisonment , fetters , and the soule when it is glorified , liueth the life of God himselfe , a life vitall , a life louely , a life inexhaustible , for which we ought to sigh , take paines , and to begg it often of God with teares in our eies , and grones from our heart , as saith S. Augustine.

It is necessary on the same day to make a reuiew of the whole weeke , to

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examine the state of your soule, your passions, your affections, your intentions, scope, proceedings, and progressions.

And especially when the moneth is ended, to consider diligently, what God would haue of vs, what we of him, and what course we take to please both him, and ourselues: What desire we haue of perfection, what obstacles, what defects, what resistance, what meanes, and to manage all our endeauours vnder the protection of the Saint we take for our Patron in the moneth following.

*Deus-*

---

*Devotion vpon the howers of the  
day, for such as are more con-  
templatiue, and lesse  
employed.*

## SECTION XII.

**T**HE Church also ap-  
pointeth vs a practise of  
deuotion, for all the howers  
of the day, if we will but  
make the application. It  
seemes to endeavour to make  
of a Christian Soldier, a  
true Bird of the Sun, which  
almost euery hower salu-  
teth this goodly starre, see-  
ming by her song, and  
clapping of her winges, to

I 3 ap.

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applaud it. It desireth that  
in daily imitation thereof,  
we loose not sight of God,  
and that we stand in perpe-  
tuall sentinell to adore, and  
worship him.

*At the Breake of Day.*

When the world seemes  
to be borne with the day, it  
inuiteth vs in the hymnes of  
S. Ambrose, to aske five  
things, the protection of  
God throughout the day,  
Peace, Gouvernment ouer  
our senses, a Gard on our  
heart, and mortification of  
our Flesh.

*In the progression of Day.*  
Which

Which is the hower, where-  
 in the holy Ghost descended  
 in the forme of a fiery Ton-  
 gue vpon the Apostles to  
 make them Doctors of the  
 vniuerse, we begg of the  
 same spirit to replenish with  
 vigor & flames our vnder-  
 standings, our wills, or Iud-  
 gements, our hearts, our ton-  
 gues, and our mouthes, so  
 that we may enflame our  
 neighbours by our good  
 examples.

*At Noone.*

When the chieffe of star-  
 res is in the midst of his  
 course, we behold our Sun  
 of Iustice, to aske fower  
 I 4 things



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things of him, to wit, alienation from the feruors of Concupiscence, mortification of choller, health of body, and tranquility of mind.

*After Noone.*

When the moiety of the carreere of day is past, and that the Sun is allready declining to the West, we cast our ey vpon our great Starre, and begg of him, that as he is the immouea-ble Center about which the whole world circumuolueth, and holds the beginning and progression of light in his handes, he will  
graunt

graūt vs first happy vespres,  
 secondly cōstancy in vertue,  
 thirdly a good death.

*In the Euening.*

When darknesse approach-  
 eth we beseech his diuine  
 maiesty to revnite our hearts  
 vnto him burthened by  
 sinne, and vncollected by  
 such diuersity of actions,  
 that he will free them, and  
 prepare them for way of E-  
 ternity, to the end, we de-  
 priued of this temporall  
 light may make a sweete  
 retreate into the bosome of  
 God, who is the fountaine  
 of the Lightes of vnderstan-  
 ding and that as we ending  
 our

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our life, as we end the present day, may obtaine the triumph of Beatitude.

*At the Shutting-in of Night.*

When darknesse already couereth the face of the Earth, we will arraunge vs as litle Birds vnder the wing of God praying him that according to his customary goodnesse he will keepe vs vnder his protection, and driue away euill dreames, and nightly fantasies from our sleepe, staying the crafty surprizalls of our aduersary, who roamerh round about vs, as a roring lyon about the sheepfold.

These deuotiōs are graue,

fe-

serious , authentique , and  
able throughly to instruct a  
soule , which can practise  
them.

Now there being many  
who say our Ladyes Office,  
or their Beades at certaine  
howers of the day : I will  
heere set them downe cer-  
taine considerations, which  
may stirre vp their douotio.

*An Excellent Practise for de-  
uout soules which are affe-  
cted to the office of  
our Lady.*

Imagine with your selfe,  
that to say our Ladyes of-  
fice is a seruice done to the  
most perfect of Gods crea-  
tures , applying the Howers  
of

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of the day, to the principall  
actions of her life, suffering,  
and glorious, to enter into  
her fauor, and protection,  
by the imitation of her ver-  
tues.

*At Matins, and Lawdes.*

Matins, and Lawdes are  
appointed to honour the  
most pure Conception of  
our Lady. There you shall  
represent to your thoughts  
a great Abyſſe of horror and  
darkneſſe, which couereth  
the face of the earth, and of  
ſo many millions of ſoules,  
which fall into their bodies,  
as into the ſhadow of death,  
abandoned to originall ſinne:  
But the ſoule of the moſt  
blessed Virgin, preuented by  
the

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the aboundance of Gods  
graces, is purifyed from this  
great masse of corruption,  
and rayfed into a sphere of  
radiāce, where it seeth sinne,  
darknesse, and Death at its  
feete.

At euery Psalme you say,  
you shall renew your atten-  
tion, imagining with your  
selfe, that totall Nature is  
suspended in admiration of  
this great soule: That Hea-  
uen, the Elements, and all  
creatures render to God im-  
mortall prayses, for hauing  
made so perfect a peice of  
worke. In the Lessons, you  
shall see her in the bosome  
of the Diuinity wholly ab-  
sorpt in its lights, where she  
repo-

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reposeth as in a possession  
she acquired before all Ages,  
and you shall say vnto her  
with a heart full of loue, &  
confidence.

Ah! most adored Mistresse  
shall I honour a conception  
so pure with a heart so infe-  
cted with earthly cōtagion,  
and so poorely purged from  
worldly cogitations ! Ah  
what poore conceits, what  
wind, and what smoke !  
shall I neuer haue a strong  
conception of your vertues,  
to appropriate my selfe to  
you, and to conceyue *Iesus*  
*Christ* in the perfections of  
the most perfect of his Ima-  
ges.

*At Prime.*

*At*



At Prime which is the Spring of day, you shall represent to your mind the happy natiuity of your diuine Princeſſe, you ſhall ſee her ariſe as the dawning of day, vvhich whiteneth the heauens, gildeth the topps of moūtaines with its rayes, and diffuſeth ſenſible ſweetneſſe throughout the boſome of totall Nature.

It will ſeeme vnto you that heauen ſmileth on her in all its manſions, that the earth diſſolueth in reuerence vnder her feete, that all the patriarchs ſalute her, and all vertues crowne her. Haue you not a deſire to ſay vnto her? Great Natiuity,

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ty, which hast made the  
world to be borne againe, vi-  
ctorious Mistresse who hast  
dissipated so many nights,  
and cares by the first en-  
trance thou maist into the  
world, wilt thou not enter  
into my heart, to take thēce  
the veyle of so many igno-  
rances which ouer clowd  
the face of my soule, to  
warne my tepidity, charme  
my anxieties, and now vpon  
this day to animate my ac-  
tions by the power of thy  
spirit. I am resolued to be  
borne to Grace in the confi-  
deration of that day whe-  
reon nature caused thee to  
be borne to the world.

*At*

*At the Third Hower.*

The mystery of the Presentation shall be the entertainment of your thoughts; you shall consider this animated Temple, which moueth vp to the inanimate; the Temple of Iesvs, to the Temple of Salomon. What incense, what perfumes, what victims were presented at the Sanctuary of the liuing God, and yet was all that nothing in cōparison of this diuine Virgin, who by her sole presentation accomplished all those offerings. Haue you not cause to say vnto her, O most louely daughter of the

K Hea

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Heauenly Father , behold  
the most captiue of thy ser-  
uants , who willingly offers  
himselfe to thy protection  
to be presented by thee to  
thy well - beloued Sonne ;  
Take my heart, my desires,  
my prayers, & my workes,  
I conſigne all I haue into  
thy hands , there is nothing  
ſo litle , which cannot be-  
come great, if it be recom-  
mended by thy merit , and  
exalted by thy fauors.

*At the ſixt hower.*

The day which is in the  
plenitude of lights ſetteth  
before the bleſſed Virgin at  
the height of her Greatneſſe,  
for

for you then shall behold her in the Title of diuine Maternity. You shall see an Angell who in a deepe silence treateth with her the affaire of all Ages ; the mystery of the Incarnation. She who was a Virgin by grace, becomes a mother by miracle, taking, that she was not, yet not ceasing to be what she was. The Word is incarnate in her bosome, as if the whole sea should be concluded in a Cockleshell; she conceyueth by vertue, she brings forth by miracle, her flesh becomes the flesh of the Sonne of God, & her spirit diuinized thinkes on nothing but extasies : Say

K 2 vnto

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vnto her, most pure Virgin,  
and incomparable Mother,  
who can in thought equall  
thy Greatnesse, since God  
himself, wholly infinite, hath  
fownd the way to enlarge  
himselſe in ſome ſort in thy  
ſoule, by dilating his lights  
and bewtyes therein, and by  
making himſelſe there to be  
knowne, and acknowledged  
as on the moſt eleuated  
Throne of the world. If  
thou beest the Queene of  
Heauen through fauor, yet  
thou faileſt not to be the  
Mother of the whole earth  
out of mercy; I implore  
thy power to obtaine by  
thee an entire participation  
of his Graces, who made  
him-

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himselfe wholly thine, to be  
wholly ours.

*At the ninth Hower.*

The life, our Lady lead,  
whilst Iesus was on the  
Earth, shall be the excercise  
of our consideration. You  
shall behold this diuine Mo-  
ther, who becomes the inse-  
perable Companion of her  
sonne, and who followeth  
him into Egipt, Iudæa, and  
Galilee in seasons the most  
sharpe, thorough wayes the  
most yrksome: All becomes  
Roses to her in the presence  
of her well-beloued, she kis-  
sed his foot stepps, she takes  
part in his Trauells, she  
enchaseth all his wordes,



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as so many perles in her heart, she adapteth her selfe to all his actions, and her heart perpetually moueth in the heart of Iesus. O the most faithfull of creatures ( you will say ) and of mothers the wisest; It is of thee I will learne the art of true loue. How many loues are lost for being ill placed; Take my heart, and turne it towards the center of thine, for I will loue all thou louest, to possesse all thou possessest : It is a portion, which takes nothing from thee, and which can make all the world rich without empouerishing thee, since thy holy affections create  
our

our gloryes, as thy consolations beget our Repose.

*At Vespers.*

This is the hower when we should inter with the blessed virgin Mother of God into the three great Abysses of the Passion where you shall see a neglect of Reputation, the paynes of the mind, & the dolours of body of our well beloued Sauour, you shall see him, on a materiall Crosse, & the Virgin on a spirituall, where loue piously witty in his torments engraueth on her heart out of an admirable reflection all the woundes of her well beloued Dolorous

K 4 Mother

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Mother) diuide these woundes with me, since I made the I wil enter into thy suffering life, with all the extent of that measure, which the diuine Prouidence hath allotted my condition; why should I be ashamed to be the Daughter of sufferings, since thou hast made it thy Trophey to be the mother of Dolours.

*At Compline.*

You shall fixedly looke on the happy end of your holy Mistresse, you shall obserue, how after the Resurrection, & Ascension of her sonne, after those profusions of the holy Ghost, who was  
sent

sent no comfort her, she led a life, which held not of Earth, but by very small rootes of naturall necessities, but which perpetually hung on the heart of God, a life which wasted it selfe to suffer euill, and do good, obliging the whole world without pretending any other satisfaction then that of her sonne, All the vertues made stepps for her to mount vp to the Throne of her Assumption, her soule wēt to take the place which was marked out for her, frō the first day of her being and her Body followed it, since Purity had made her winges of Glory, which walked

walked vpon death , as in a path of Immortallity. There it is where you shall say to her with admiratiō of heart: O what a Beginning of life what a progression, & what an end ! Mercyfull Mother, what shall I do, what shall I be amidst so many embroyments, & such chaunges of this mortall life ? Assure me in the businesse of my saluation , and graunt that at the day of my death I may happily finish the course of this life, to the end my last hower may for me be the first of my felicityes.



*A deuout Excercise to say the  
Beades by applying the  
Rose to the Rosary.*

**H**Auing kissed the Crosse  
and adored the most  
holy trinity in the first bead,  
I figure vnto my selfe, that  
as it is called the Rosary, I  
should present a Rose vpon  
the Aultar of the Virgin, my  
singular Mistresse.

At the first Ten I consider  
that the Rose groweth a-  
mong thornes, & our Lady  
amidst sufferings. For which  
cause I heartily say vnto her.  
Ah ! most blessed Virgin  
thou art a rose among thor-  
nes, & I am to thee a thorne  
amidst thy Roses; wound vs  
with

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with thy dolours, to cure vs  
by thy comforts.

At the second, I note that  
as the Rose-bud is enclosed  
within its litle sheath, the  
mother of God hath encha-  
sed al the treasure of vertues  
& glories in her profound  
Humility and I say vnto  
her, mistresse of the Hūble,  
breake the pride of my  
heart in the same manner,  
as thou didst crush the head  
of the Serpent.

At the third, I cōtemple  
the purple of the Rose,  
which representeth vnto me  
the Crosse of loue, and the  
Martyrdome of the mind  
of our Lady, and I will say  
vnto her Princeesse of Mar-  
tyrs



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tyrs, if I cannot yet become  
ruddy with my bloud, let  
me at least blush with the  
shame of my finnes.

At the fowerth, I will stay  
vpō the odour of the Queen  
of flowers, and say, such was  
oh diuine Mary, that, of thy  
vertues, Giue me a pure soule  
an innocent conuersation,  
which may cōtinually yield  
a good odour to Ies<sup>us</sup> Christ.

At the fift, I admire the  
bewtie of the most noble of  
flowers, in the Incarnate of  
her colour and in the excel-  
lent order of her leaues,  
and say, we number the lea-  
ues of the Rose, ( O most  
adorable Princeſſe ) but  
who can reckon vp the  
Graces

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Graces of thy soule, Take  
pitty vpon mine, which  
should not dare to appeare  
so black before thy bewty,  
nor so poore before thy ri-  
ches.

At the sixt, I say vnto my  
self, that as the Rose is most  
wholesome for medecine,  
the blessed Virgin is souerai-  
gne for the cure of our ma-  
ladies, and I with an hum-  
bled heart say vnto her. Mer-  
cifull Lady, dissipate my  
languors, cleanse my woun-  
des, I shall thinke euen my  
euills happy, if they may be  
healed by thy hand.

of

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*Of other Acts of Deuotion, and  
first of Masse.*

## SECTION XIII.

**W**E should heere Masse  
euery day, if it be pos-  
sible, & at a certaine hower,  
and it is one of the princi-  
pall Acts of Deuotion, the  
manner whereof ought to  
haue fise conditions, *Consi-  
deration, Feruor, Decency, Ex-  
ample, Vnion*; Consideration  
for the vnderstanding; Fer-  
uor, for the will; Decency;  
for the Body, and exterior  
gestures; Example, for your  
neighbour; Vnion, for  
God.

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God, *Consideration*, not to go thither by rote or out of complement, Hipocritically, or by constraint; but with attention, and reuerence, as to the Treasury of the suffering, and merits of Iesus Christ. *Fervor*, to pray there deuoutly, purely, and ardently, dismissing at that time the thought of all other affaires. *Decency*, in auoyding Tattle, ill postures, and the irreuerences of so many ill instructed people, who shall in the end find Gods vengeance in the propitiatory: *Example*, by edifying all there present, who ordinarily deriue notable apprehensions of God,  
from

from obseruation in the Church of the deuotion of persons of quality. *Vnion*, in dilating your heart, and soule in the heart and soule of the sonne of God, by an inward, and cordiall affection, hauing at that time neyther eares, eyes, nor thoughts, but for his loue; according to the saying of an auncient Father, who affirmed, no man behaued himselve deuoutly enough in the Church, if he thought there were ought els in the world then God, and himselve. It is much to the purpose to haue good prayer booke, where the offices be distinguished for euery day

L of

of the weeke , and to say  
them according to your  
leisure , and with a well re-  
ctified , and perseuerant  
piety.

A familiar, and well accommodated deuotion to heare Masse well, is to conforme your Action to that of this great Sacrifice.

Masse hath five principall partes. The first consisteth in the confession, & praise of God. The second in the instruction of the Epistle, the Ghospell and of the Creed. The third in Oblation. The fowerth in Consecration & consummation. The fift in Petitions and Prayers, which are most especially

pecially made at the latter end. At the *Cōfiteor*, you shall implore the diuine assistance, to direct this Act well, you shall confesse your sinns, & consequently you shall giue praise to God in the Hymne of Angels, which is ordinarily repeated in this place endeavouring to imitate the reuerence of those Heauenly Quires.

At the Instruction, if you vnderstand not the wordes of the Epistle, and Ghospell, which is then read. Read, and meditate attentiuely at that time vpon some sentence of the short following abridgemēt of the doctrine of Iesus Christ. It is a great



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spurre to perfection a litle  
to tast at leysure the wordes  
of our Sauour, & it hath of-  
times happened, that many  
haue beene conuerted by a  
good word, which deeply  
penetrated their hearts.

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*An Abridgment of the do-  
ctrine of Iesus Christ to  
thinke vpon at the time  
of Masse.*

### SECTION XIII.

**I** AM the way, the trueth,  
& the life : no man co-  
mes to my heauenly Father,  
but by me. *Iohn 14.*

The time is fullfilled, and  
he Kingdome of God is at  
**hand**

hand:do penance,& belieue  
in the Ghospell. *Marke 1.*

Come to me all yee that  
labour,& are burdned,and I  
will refresh you:Take vp my  
yoake vpon you, and learne  
of me, because I am meeke,  
and humble of heart, and  
you shall find rest for your  
soules : For my yoake is  
sweete,& my burthen light.  
*Math. 11.*

All whatsoeuer you will  
that men do to you, do you  
likewise to them : For this  
is the law , and the Pro-  
phets. *Matth. 7.*

This is my precept, that  
you loue one another , as I  
loued you : Greater charity  
no man hath, then to dy for

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his friends: you are my frēds,  
if you do what I command  
you. *Iohn. 5.*

Loue your enemies., do  
good to them that hate you,  
and pray for them who per-  
secute and calumniate you,  
that you may be the chil-  
dren of your Father in hea-  
uen, who maketh the Sun  
to rise vpon the good, and  
the bad, and sendeth downe  
his shower's on the iust, and  
vniust. *Matb. 5.*

Be mercifull as your hea-  
uenly Father is mercifull:  
Iudge no man, & you shall  
not be iudged. Condemne  
no man, and you shall not be  
condemned: Forgiue, and  
you shall be forgiuen: Giue,  
and

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and there shall be giuen to you. *Luke 6.*

Take heed, & beware of all auarice, for trāquility of life consisteth not in aboūdance, & large possessions. *Luke 12.*

Enter by the narrow gate: for wide is the gate, & large is the way, that leadeth to perdition, & many there are who passe through it: but narrow is the Gate, and strait is the way which leadeth to life, and few there are who find it. *Math. 7.*

He who taketh not vp his Crosse, and followes me, is not worthy of me. *Math. 10.*

You shall be afflicted in the world: but take courage, I haue vāquished the world.

*Iohn 19.*

K 4

Be-

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Behold I am with you all the dayes, euen to the end of the world. *Matth. 28.*

Watch, and pray that you may not fall into temptation. The spirit is pröpt, but the flesh is fraile. *Matth. 26.*

Let your loynes be girt, and candles burning in your hands; and be yee like seruants who expect their Maister, returning from a feast; that when he comes, and knocketh at the gate, they may readily open it. *Luke 12.*

Take heed that your hearts be not ouer-charged with surfet, and drunkenesse, and the cares of this life.

*Luke 21.*

The hower will come,  
when

when all such as are in their  
Graues, shall heare the voice  
of the sonne of God, & such  
as haue done, well, shall  
come to the resurrection of  
life, but those who haue  
done ill, to the resurrection  
of Iudgment.

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*What is to be done at the Offer-  
tory of Masse, and other  
subsequent Actions.*

## SECTION XV.

**A**T the Offertory you  
shall endeuer to stirre  
vp in your selfe a great  
reuerence of this incom-  
parable

parable Maieſty, who com-  
meth to replenish this Sa-  
crifice with his preſence;  
and you ſhall ſay: My God,  
diſpoſe me to offer vnto thee, the  
merits of the life, and paſſion of  
thy well-beloued Sonne. I, at this  
preſent, in the vnion thereof make  
oblation vnto thee of my vnder-  
ſtanding, my will, my memory,  
my thoughts, my wordes my  
workes, my ſufferings, my com-  
forts, my good, my life, all that  
I haue, all that I can, ever pre-  
tend vnto: and I offer it vnto  
thee, as by the hand of the glo-  
rious Virgin Mary, and the  
holy Angells, who are preſent  
at this Sacrifice, to preſent vnto  
thee the praiers of all this faith-  
full Company.

After-



Afterward at the preface,  
when the Priest inuiteth all  
the people to lift their he-  
arts vp to God, or when the  
Angelicall Hymne is pro-  
nouced, which is by the aun-  
cients called *Trisagion*, these  
wordes may be said, drawne  
from the Liturgy of S. Ia-  
mes, and S. Chrysostome.

To thee the Creator of all  
creatures visible and inuisi-  
ble: To thee the Treasure of  
eternall blessings: To thee  
the fountaine of life, and  
Immortallity: To thee the  
absolute Maister of all the  
world, be that praise, ho-  
nour and worship yielded,  
which thou deseruest

Let the Sun, the Moone,  
the

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the Quire of starres the  
Ayre, the Earth, the Sea, &  
all that is in the Celestiall,  
& Elementary world blesse  
thee. Let thy Hierusalem,  
thy Church from the first  
birth there of long since en-  
rolled in Heauen, glorify  
thee. Let so many chosen  
soules of Apostles, Martyrs,  
and Prophets; Let Angells,  
Archangells, Thrones, Do-  
minations, Principallities,  
Powers, and Vertues: Let  
the dreadfull Cherubins, &  
Seraphins perpetually sing  
the Hymne of thy triūphs.

Holy, Holy, Holy, Lord  
God of Hoastes, Heauen &  
Earth are filled with thy  
Glory. Saues, thou, who  
doſt

doſt inhabit Heauen, which  
is the pallace of thy maieſty.

*After Conſecration at the Ado-  
ration of the Hoſt, Saint  
Thomas ſayd.*

My Lord Ieſus, thou art  
the King of Glory. Thou art  
the ſonne of the eternall Fa-  
ther. It is thou, who, to re-  
deeme the world haſt cloth-  
ed thy ſelfe with our fleſh in  
the wombe of a Virgin. It is  
thou, who hauing ouercome  
the agonies of death, didſt o-  
pen heauen to vs. It is thou,  
who fitteſt at the right hand  
of thy Eternall Father, and  
who ſhalt iudge the liuing,  
and the dead. My God helpe  
thy ſeruāts whom thou haſt  
redeemed

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redeemed with thy most  
pretious blood.

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*Having adored the Hoast, say  
this prayer of Saint Bernard  
in his meditations vpon  
the Passion.*

**O** Heauenly Father, be-  
hold from thy Sanctu-  
ary, and Throne of thy  
Glory this venerable Hoast,  
which is offered to the by  
our Bishop, Iesus thy most  
innocent, and sacred Sonne,  
for the sinnes of his brethe-  
ren, and let thy heart be soft-  
ned notwithstanding the  
multitude of our offences;  
and miseries. Behold the  
voice of the blood of this  
most

most innocent lambe which  
cryeth out to thee for mercy  
whilst he all crowned with  
glory , and honour standeth  
before thee at the right hand  
of thy maiesty. Looke ( O  
God ) on the face of thy Mes-  
sias , who hath beene obe-  
dient to thee euen to death,  
& let not his sacred wounds  
be euer farre distant from  
thine eyes , nor the remem-  
brance of the satisfaction he  
offered vnto thee for the re-  
medy of our sinnes. O let all  
tongue prayse , and blesse  
thee in remembrance of the  
superabundance of thy  
bounty. Thou who hast de-  
liuered thine onely Sonne  
ouer to death vpon earth, to  
make

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make him our most faith-  
full Aduocate in Heauen.

For Petition.

*At our Lords Prayer, when  
you haue said it repeate these  
words of the Liturgy heere  
before alleaged.*

My God remember our  
holy Father, our Prelate, all  
Pastors, and faithfull people  
which abide in all the re-  
giōs of the habitable world,  
in the vnion of the Catholi-  
que Faith, & preserue them  
in thy hoily peace.

Good God, saue our most gra-  
tious King, and his whole  
Kingdome: Heare the prayers  
which we offer for thy lining  
Image, vpon thine Altars.

○

O God eternall, remember those who trauell by sea or land, and are exposed to so many dreadfull daungers. Remember so many poore pilgrims, prisoners, and exiles, who sigh vnder the miseries of the world.

My God remember the sick and all those who are in any discomfort of mind : Remember so many poore soules toyled out with acerbities, and afflictions, who implore thine assistance : Remember also the conuersiõ of so many Heretiques, Sinners, and Infidells, whom thou hast created to thine owne Image.

My God, remember our

M Bene-



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Benefactors and friends: Ac-  
cept this great Sacrifice for  
the liuing and the dead, and  
graunt, that all may tast the  
effect of thy mercies; diffi-  
pate scandalls warres, and  
heresies, and afford vs thy  
peace and charity.

*And at the end of Masse.*

My God, powre downe  
thy graces vpon vs, direct  
our stepps in the pathes,  
fortify vs in the feare, con-  
firme vs in thy frendship, &  
in the end giue vs the enhe-  
ritance of thy children.

of

*Of Confession, an Act of Devotion very necessary, with advise thereupon.*

SECTION XVI.

**I** Ranke Confession, and Cōmunion among the devotiōs of the weeke; For, in such as will lead a life pure, it is not superfluous if at the end of euery weeke they discharge themselves of this duty. And allthough I haue spokē amply enough according to my intention, of the practise of those exercises in former Treatises which I haue compiled thereof

M 2      and

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and that it were, as to cary  
a dropp of water into a Ri-  
uer, to handle it after so  
great a plenty of writers:  
yet I hold my selfe bound  
out of the necessity of my  
dessigne to tell you in few  
wordes, that to make your  
Confession good, it ought  
to haue the qualityes of a  
looking glasse. 1. *Solidity.*  
2. *Liuely representation.* 3.  
*Clearenesse.*

1. *Solidity*, in going to it  
with much consideration of  
your misery, of your sinnes  
and imperfections.

2. Much reuerence towards  
the Maiesty of God, who is  
iudge in this Sacrament.

3. With a due, and serious  
reuevv

reuiue of your conscience.

4. A distast of your offences, more for the offence done to God, then for any other consideration, stirring your selfe vp to the detestation of sinne. Because it being the capitall enemy of Iesus Christ, you haue lodged it in your heart. Because you haue reuiued that which caused the author of life to dy. Because you haue repayed so many benefits of your Creator, with Ingratitude. Because you haue preferred caytiue & wretched pleasure before the glory of the liuing God, who is the source of all pleasures. Because you haue in your

M 3 selfe

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felfe destroyed his Image,  
and Grace, to establish the  
power of Sathan.

5. It is necessary to ende-  
uour a full accomplishment  
of the pennance enioined,  
and a reall amendment.

*Lively representation* is made  
by auoyding Confessions  
made by rote, which haue  
still one & the same tenor,  
or such as are ouer dry, or  
are not sufficiētly vnfolded,  
or those which haue much  
history in them, and are  
cloyed with superfluities.

By clearely representing  
the state of your soule, and  
succinctly declaring how it  
hath caryed it selfe.

If it be a generall, or prin-  
cipall

cipall Confession, especially of such as haue liued in the busineses of the world; they shall do well to run ouer the explication of the Commandements of God & the Church, to see what they are guilty of in them.

Then, *vpon the first* Commandment, to examine sinnes of Infidelity of contempt of sacred things, of Impiety, of witchcraft, of diuination, magick, superstition, distrust of Gods mercy, presumption of ones owne ability, Hipocrisy, and Sacrilege in Gods seruice, telling expressly vpon euery word, in what, & how vpon what motiue, & for what purpose.

M 4 *Vpon*

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*Vpon the second*, Oathes  
vvithout necessity, false o-  
athes, vowes violated, or not  
fullfilled, Blasphemies, Exe-  
crations, prophitanation of  
holy things, and vvords of  
the scripture.

*Vpon the third*, Exercize of  
Husbandry, Traffick, Ci-  
uill, and Criminall Iustice,  
and other vvorkes forbid-  
den on Sundayes.

Irreuerence committed  
in vvholly loosing Masse, or  
some notable part of it, and  
in employing all your time  
in gourmandize, dauncings,  
bals, fopperies, and loose  
Libertinisme.

*Vpon the fowrth*, Cōtempt,  
Hatred, Distast, Ingrati-  
tude.



tude, Irreuerence and disobedience tovvards Parents, and Superiors, Negligence tovvards subiects, and household seruants.

*Vpon the fift;* Enmities, quarrells, violencies, treacheries, Iniustice, opprefion, poisoning, abortions, murders, malice, outrages, and cruelties committed againſt our neighbour. Ill treaty of ones ovvne perſon by ſome anxiety, diſpaire, or impatient deſire of death.

*Vpon the sixth*, Fornication,  
Adulterie, Incest, vvhore-  
dome, rauishment, clande-  
stine Mariage, sacrilege,  
selfe - sofftnesse, pollution:  
ill vse of mariage, and other

**M 2 infamous**

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infamous luxuries, vvhich *Tertullian* termeth monsters. Add all that vvhich makes vway for impurity; dishonest thoughtes, vnchast wordes, wanton glaunces, kisses, touchings, Bookes, pictures, playes, loue-lettres, bals, Maskes, too free conuersation with euident daunger of sinne, and sometime charmes, drinkes, or other attractiues, characters, or force-ries.

*Vpon the seauenth*, Thefts, conniuece with Thieues, Falsification of instruments, Letters, Seales, Testaments, Contracts, Scedules, Bonds, false Bargaines, false Sales, false Money, Guiles, Vsurpation

which of the goods of the  
Church, Simony, Vsfury,  
Delay of due pyament, In-  
justice, litigious Wrangling,  
lavish expence, Fowle play  
in game, cruelty towards  
the poore, and such like.

*Vpon the eight*, False wit-  
nesse-bearing, sollicitation  
of false witnesses, calūnies,  
defamatory libells, lyes im-  
posture, hipocrisy, dissimu-  
lation, flattery, treason, and  
dis-repute of a neighbour.

*Vpon the ninth*. Practises, &  
plottes against mariage, se-  
ducing the parties with  
wordes, signes, gestures, let-  
ters, guifts, attractiues, with  
deliberate purpose, and vn-  
brideled desire of sinne.

*Vpon*

*Vpon the tenth.* Inordinate  
couetise to become ritch, es-  
pecially to the detriment of  
our neighbour.

*Vpon the Commandments of  
the Church.* Omissions of  
Masse, or great negligence,  
and distraction in hearing it  
on Festiualls commanded:  
sinnes against abstinence  
from meates, and Fastes ap-  
pointed; against the vse of  
the Sacraments of Confes-  
sion, & Cōmunion; against  
the obseruation of times for  
mariages; against integrity  
in the duty of Tythes.

In sinnes against the law  
of God, and the ordinances  
of the Church are cōprised  
the seauen sinns called mor-  
tall

all and capitall. As against  
the first Cōmandment, the  
finne of Pride, in a great opi-  
nion of ones selfe, obstinacy  
in his owne iudgment, and  
will, disobedience to Supe-  
riors, ambition of honour,  
vanities, vaunrs, and follies.  
The sinne of sloth, in lazy-  
nesse, or ill expence of time,  
in neglect, and weaknesse of  
courage, and in pusillanimi-  
ty. The sinne of Gloutony,  
in making a God of ones  
belly. The sinne of Auarice,  
vpon the seauēth. The sinne  
of Anger, & Enuy vpon the  
fift. The sinne of Luxury, v-  
pon the sixt. See hēere is  
matter enough to examine  
in a generall Confession. All

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is proposed that may happen, This is not spoken that you should stay vpon euery point, Scrupulously to search into that which neuer hath beene. Confessing often you may examine your selfe and consider your deportments in a shorter method.

*First* in Acts of deuotion, which more particularly concerne diuine seruice, by accusing your selfe of defects in the dues of Piety, as Prayer, Masse, examen of Conscience, and other such like of intentions lesse pure, of negligences, irreuerēces, voluntary distractions, contempt of things diuine, Faintnesse of Faith, and euill thoughts

ap. thoughts.

*Secondly* towards your self  
 in the direction of your in-  
 terior, and exterior, namely  
 in finnes of Vanity, Pride,  
 Sensuality, Intemperance,  
 Curiosity, Impurity, Idle-  
 nesse, Pusillanimity, Anger,  
 Enuy, Iealousy, Quarells,  
 Auersion, Impatience, Mur-  
 muring, Lyes, Detraction,  
 Iniuries, Oathes, false pro-  
 mises, Babble, Impertinent  
 Tattle, Flattery, Flowtes,  
 and mockery.

*Thirdly*, towards your  
 neighbours, as well Supe-  
 riors and equals, as Infe-  
 riors, vnfoldings the de-  
 fects which may haue  
 happened in the duty,  
 which



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which Charity or Iustice oblige you to render to euery one according to his degree.

Examine euery one of these heads & you shall find matter of Confession; your labour onely will be to reckon vp, specify, & with all circumstance explicate your faultes.

As for *Clearenesse* of Confession it consisteth in an unfolding it self in termes simple, honest, and significative. They who cōtesse often may be short, onely specifying when they are sleight things seauen or eight articles, or lesse particularly happened since their last Confession.

S. Ber-

*S. Bernard* in the book of the Interior House, which is the Cōscience hath made a litle Forme of Confession, causing the Penitēt to speake in this manner to his Cōfessor.

Father, I accuse my selfe, that I haue beene troubled with Anger, vexed with Envy, puffed vp with Pride, & from thence haue contracted an inconstancy of mind, vsed Tauntes, slaunders, and exorbitancy of tongue.

I accuse my selfe, that I haue rather iudged my Superiors, then obeyed them, that being reprehended of my imperfections I haue murmured, and become refractory in my duty.

N I ac-

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I accuse my selfe to haue preferred me , before those who were better then I, vaunting , and publishing with much vanity and presumption , all which was mine , and despising other with scorne, and irrisiō.

I accuse my selfe to haue neglected the duty of my charge , and ambitiously pryed into others.

I neyther haue vsed reuerence in obedience, nor modesty in my wordes, nor order in my manners : Rather much obstinacy in my intentions, obduration in my heart, and Boasts in my discourse.

I accuse my selfe to haue played the Hypocrite , to  
haue

D I V R N A L: 154

haue beene pertinacions in  
hatred, & auersion agaist my  
neighbour, biting in words,  
impatient of subiection, am-  
bitious of honour, couetous  
of ritches, sluggish in works  
of deuotion & charity, litle  
sociable in conuersation, &  
& many times discourteous.

I accuse my selfe to haue  
beene ready to talke of o-  
therfolkes actions, rash in  
censuring, contentious in  
disputing, disdainfull in hea-  
ring, presumptuous in re-  
proouing others, profuse in  
laughter, *excessive in pleasures*  
*of Fast, and Game, ouer costly*  
*in apparell,* Troublesome to  
my friends, clamorous agaist  
such as were peacefull.

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vngratefull to those who  
did me good, harsh, and im-  
perious to such as were vn-  
der my charge.

I haue boasted to haue  
done that I did not, to haue  
seene what I saw not, to  
haue said what I spake not;  
and contrary wise I haue  
dissembled, and denyed to  
haue seene what I saw, and  
to haue said what I spake,  
and to haue done what I  
did.

I accuse my selfe of car-  
nall thoughts, of impure re-  
membrāces of dishonest ap-  
prehensions, against which  
I haue not made a ready re-  
sistāce. One must not thinke  
he can make a forme of Cō-  
fess

feſſion, to be as a buſkin for either legg. Conſciences are like Faces, each one hath its diuerſity, that which Saint Bernard ſpeakes in generall may ſerue for direction, yet it muſt be particularized, & circumſtantied, ſhewing the intention, the quality, the quantity, the manner, and continuance of a vice.

I will conclude with a manner of cōfeſſion for ſoules which confeſſe often, The moſt exact accuſe themſelues in particular of all diſtractions, lyes, idle wordes, coldneſſes, auerſions, impatiencies, and ſuch like of which they tell the number, and it is very laudable,

N 3 but

but nothing necessary in veniall sinnes, and Confessors ought not importunately to exact it, but leaue so many good soules which liue very purely to their owne way when they are not reprehensible, although they should expresse their sinnes but in very generall termes as thus.

I confesse to God, to the blessed virgin Mary, to the Angells, to all saintes, and to you my spirituall Father, To haue beene very cold in my deuotions, to haue had many distractions, irreuerencies, and wandering of mind in my prayers, which I haue not couragiously enough reiected.

To



To haue had some curious glauncings, some impurs thoughtes and imaginations without consent, which I not withstanding haue some what negligently repelled.

To haue had vayne Complacencies concerning my selfe, vsing not intentions pure enough in the seruice of God, throughout all my actions.

To haue had some sleight auersions, iealousies, and coldnesses, towards certain persons, shewing a contempt of them, and other affections not well ordered.

To haue freely spoken of some slight defects, and imperfections of others.

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to haue passed my iudgmented i  
vpon their actions , yet not himc  
with any purpose to hurt ficien  
them. uide

To haue told some lyes, T  
spoken some wordes ouer- incl  
freely , and sometimes allso to  
vaine, taunting and immo- hau  
dest. To haue suffered my tio  
selfe to be transported with fin  
some motions of choller , & I  
impatience, which I haue not cu  
speedily enough repressed. P

To haue affected honour,  
estimation , credit, content-  
ment, and pleasure : to haue  
been too sollicitous in worl-  
dly affaires, to haue taken  
much complacence in  
successes , to haue  
been too much discoura-  
ged

ned in ill, sad, and pusilla-  
 nimous, and not having suf-  
 ficient confidence in the Pro-  
 vidence of God.

To haue beene too much  
 inclined to bodily ease, and  
 to Idlenesse, and litle to  
 haue regarded the perfec-  
 tion of my soule. Of these  
 sinnes, & of all other which  
 I haue committed, I ac-  
 cuse my selfe, and aske  
 Penance, and absolution.



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*An excellent prayer of S. Augustine for the excercise of Penance, taken out of a manuscript of Cardinall Seripand.*

## SECTION XVII.

**M**Y God, behold heere the staines, and woundes of my finnes, which I neither can, nor will hide from the eies of thy maiesty. I already beare about me the paine of them in the remorse of my conscience, & in other sufferings & ordained me by thy Prouidence for my correction, but I endure

adore nothing equivalent to my demerit. One thing amazeth me, that I so often feeling the payne of sinne, still do retaine the malice, & obstinacy thereof. My weaknesse boweth vnder the burthen, & my iniquity is perpetually immoueable. My life vapoureth away in languors and amendeth not in its workes. If thou deferre the punishment, I procrastinate my amendment, and if thou chastice me, I cannot beare it. In time of correction I cōfesse my offence, & after thy visitation, I no longer remēber my sorowes. whilst thou hast the rod  
in

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in hand to scourge me,  
promise all, but if thou wilt  
holdest it, I performe no  
thing. If thou touchest me  
I cry out for mercy, and  
thou dost pardon me, I  
gaine prouoke thee to cha  
stise me.

O my Lord God, I confe  
fesse my miseries vnto thee,  
and I implore thy clemency  
without which there is no  
saluation for me. My God,  
giue me that I aske of thee,  
alithough I deserue it not,  
since without any merit of  
mine, thou hast extracted  
me from nothing, to begg  
it of thee.

*of Cōmunion which is the prin-  
cipall of all the Acts of De-  
votion, with a short aduise  
vpon the practise  
thereof.*

SECTION XVIII.

**A**S for your Cōmunion  
remēber the fix leaues  
of the lilly it ought to haue:  
meane, Desire and Purity  
before you present your self  
there: Humility & Charity  
in presenting your selfe  
there; Thanksgiuing & re-  
nouation of spirit after you  
are there presented, It is fit  
you endeauour from the  
Euc



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Eue of the day you communicate on, to make of your heart a fournace of desires, so that you may say with the Prophet Ieremy, *I feelee a flaming fire in my heart, which spreadeth it selfe into my bones and so great is the violence thereof, that I am not able to endure it.* Let vs go to this holy Table as the thirsty Hart to the Current of waters, as a hungry man to a feast, as the Bridegrome to his thousand times wished wedding, as the couetous man to a mine of God, and a Conqueror to spoiles, and let there be need of any sparre to our desires, since, there,

here, is our beginning,  
 our originall, our Trea-  
 sure, and soueraigne Good?  
 As for purity, I speake  
 not of that, which con-  
 cerneth the purgation of  
 mortall finnes, by Confes-  
 sion, which is wholly ne-  
 cessary, and which can not  
 be omitted without sacri-  
 ledge: I speake of a more  
 particular purity, which  
 consisteth in faith, in af-  
 fections, and intentions.

On the day of com-  
 municating hasten in the  
 morning to this heavenly  
 Manna: Entertaine not  
 your selfe ouer much in  
 the decking vp of your  
 body, nor in diffusing  
 your

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your spirit in vayne affaires:  
but keepe the vessell of your  
heart, as a pot well stop-  
ped to powre it out at the  
Table of your spouse. It is  
at that instant when you  
should imitate the seraphins  
of the Prophet Esay, and  
hold all your wings still, but  
two, which are humility, &  
charity; For these are the  
two wings, which you should  
nimblely fanne. First by pow-  
ring your selfe out in reue-  
rence before the eyes of this  
ineffable Maiesty by lowly  
abasing your selfe to the  
center of your nothing, by  
subduing all presumptions,  
vanities, and fopperies,  
thorough a most perfect hu-  
mility.

res: ability of spirit. Secondly by  
our stirring vp lively, and ardent  
op- affections, with all the en-  
the leuour of your heart, and if  
t is that suffice not, offer all to  
ou God, in the vnion of his o-  
ns nely Sonne, and the meritts  
nd of his most blessed Mo-  
ut ther.

& After Communion you  
e must stay vpon the two last  
d leaues of the Lilly: which  
- are Thanksgiuing, and reno-  
- uation of spirit. You then  
s must adore this great  
y Gueast, which you haue in  
your heart, as if you were  
some petty parcell of the  
great harmony of the  
world.

To offer the whole vni-



uerse

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uerse vnto God, as a Table  
hāgd on his aultar, collected  
in the perfectiōs of his onely  
sonne, who is wholly yours,  
being so liberally giuen vnto  
you, so solemnly, and so ir-  
reuocably, as he whose Di-  
uinity, soule, life, flesh, and  
bloud you receiue in this in-  
comprehensible Sacrament.

To giue him thanks for  
the infinits riches he hath  
conferred on the sacred hu-  
manity which you enioy, &  
for that he hath afforded  
you his sonne for Father,  
for Maister, for Head, and  
Redeemer. For the blessings  
he hath communicated to  
all the faithfull by the helpe  
of this fountaine of inex-  
hausti-

ble  
sted  
ely  
rs,  
nto  
ir-  
ji-  
nd  
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haustible Grace, for the speciall fauors he hath done both to you, and others, for the naturall Talents with which he hath honoured you, yea also for the vicissitude of consolations, and desolations with which he enterlaceth your life. Lastly for the present visitation he hath made in your so ill prepared heart.

After Adoration, & Thankgiuing followeth petitiō for the faithfull & infidels whose conuersion we should desire: for the Church, our holy Father, & all the Prelates which gouerne it, namely him who is our Pastor, For the person of the king & the

Q 2 whole

whole Kingdome, for our  
Allyes, friends and benefa-  
ctors both liuing and dead.  
It is good to begg for ones  
selfe those seauen guifts  
which a holy Virgin (as  
writeth *S. Bonauenture*) dayly  
asked of God. 1. Efficacious  
grace to fullfill the law of  
loue. 2 To loue all God lo-  
ueth. 3 To hate al he hateth.  
4. The guift of Humility, of  
Chastity, Obedience, Con-  
tempt of the world, and the  
adornement of all vertues. 5.  
That God would make his  
true Temple of our soule &  
body. 6. That he would giue  
vs his vision in Beatitude. 7.  
That he may worthily be  
serued in this place where  
you



you communicate, and in all  
 other parts of Christēdome.  
 To conclude all with a re-  
 nouation of the oth of Fide-  
 lity, which we haue made  
 to our great Maister, and  
 more resolutely then euer to  
 bēd our selues to his seruice.  
 And since we are vpon the  
 palme let vs gather the  
 fruits, which are spirituall  
 food, strength against tem-  
 ptations, heavenly alacrity,  
 light of vnderstanding, Fla-  
 mes of Charity, great vnion  
 with God, Encrease of ver-  
 tues; Hope of our Glory,  
 renouation in all our facul-  
 ties and functions, and par-  
 ticularly let vs euer stay  
 vpon some peculiar object

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of vertue, which we craue  
of our Guest in fauor of this  
celestiall visitation.

Now if you desire to  
know the Qualities which  
will make you discerne a  
luke warme Communion  
from a feruent, I say, a good  
Communion ought to be,  
*Light-some, Tastfull, Nutritiue,*  
*Effectuall. Light some,* in illu-  
strating you daily more  
and more with refections,  
and verities of Faith, which  
may transport you to the  
estimation of things diuine,  
and to the contempt of  
wordly, fraile, and tempo-  
rary.

*Tastfull*, in making you  
relish in will, and force,  
what

what you know by the light  
 of vnderstanding. But if you  
 haue not this Tastfullnesse  
 in a deuotion tender, & sen-  
 sible, wonder not at it : For  
 sensible deuotion will many  
 times happen to him, who  
 hath lesse charity, as it is ob-  
 serued by the great Doctor  
 Richardus vpon the Canti-  
 cles : *Affectuosa dilectio in-*  
*terdum afficit, minus diligen-*  
*tem.* It is enough that you  
 haue in the vpper region of  
 your soule good Habits of  
 vertue. *Nutritiue*, in keeping  
 your selfe in a good spiri-  
 tuall way, in good thoughts  
 of heauenly things, good af-  
 fections towards the seruice  
 of God, free from drynesse,

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meagernesse, and voluntary  
sterility. *Efficacious*, in ap-  
plying your self instantly to  
the excercise of solid ver-  
tues, Humility, Patience,  
Charity, & to the workes of  
mercy. For that is the most  
vndoubted signe of a good  
Communion.

It is good to present your  
selfe in it with sincere inten-  
tions, well pondered, and  
adapted to occasions as S.  
Bonaventure obserueth in  
the Treatise he wrot vpon  
preparations for Masse, one  
while communicating for  
remission of your sinnes, a-  
nother while for the remedy  
of infirmities, sometimes  
for deliuerance from some  
affliction,

afflictio, another time to obtaine a benefit, one while for a Thank-giuing, another while for the helpe of your neighbour, & aboue all for the foules in Purgatory. Lastly to offer perfect praise to the blessed Trinity, to record the sufferings of Iesus Christ, and daily to encrease in his loue. For this purpose you shall say before communicating this prayer of great S. Thomas.

O most sweet Iesus, my Lord, and Maister, let the power of thy loue, more penetrating then fire, & more sweete then honey, drench my heart in the Abyссе of thy mercyes, pulling it fro  
in

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inordinate affections of all  
things vnder heauen, that I  
may dy in thy loue, since  
out of loue thou hast vou-  
chsafed to dy for me on the  
crosse.

*Then.*

O God eternall, and om-  
nipotēt, Behold I approach  
to the Sacrament of thy one-  
ly sonne my Lord Iesus  
Christ. I come thither as  
the sick to the Phisitian, as  
the defiled to the fountaine,  
as the blind to the light of  
eternall splendor, as the  
poore to the Lord of hea-  
uen and earth, as the naked  
to the King of glory. I the-  
refore (o Lord) hūbly be-  
seech thy goodnesse, & infi-  
nite

all  
t  
ce  
u-  
he  
ite mercy to cure my ma-  
ady, to cleanse my pollu-  
tions, to enlighten my blind-  
nesse, to enrich my pouerty,  
and cloth my nakednesse,  
that by this meanes I may  
receiue the bread of Angels,  
the King of Kings, the Lord  
of Lords with as much re-  
uerence, feare, and sorow  
for my sinnes, with as much  
faith and purity, good in-  
tention, and humility, as is  
necessary and fit for the sal-  
uation of my soule.

Graunt ( O Lord ) that  
I may not onely receiue the  
Sacrament, but the vertue &  
grace also of the Sacrament.  
Graunt ( O most benigne  
Father ) that receiuing  
thy



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thy onely Sonne, veiled, and  
couered in this life, I may  
see him without vaile & co-  
uerture in the other life, in  
which he liueth & raigneth  
with thee for euer.

*And after Communion, say.*

O the God of peace and  
loue, do you vouchsafe so  
much to descend? It is to be  
humbled, beyond the Cribb  
of Bethleem to enter into  
so caytiue and miserable a  
heart as mine. Most' Gra-  
cious Lord I prostrate my  
selfe in heart and affection  
before the Abysses of thy  
great, and diuine mercy, &  
hauing not wordes suffici-  
ent to expresse my thoughts,  
I reuerence thee with a  
chast

and shaft silence.

O let Heauen in all its sc-  
uerall Quires blesse thee, &  
thanke thee for thy eternall  
Charity, my sweete, & most  
mighty Maister; and since I  
must bow vnder thy great-  
nesse, let me dissolue, & be  
annihilated in thy heart: For  
I will no lōger be any thing,  
then what I shall be in the  
soule of Ies<sup>9</sup>, where all good  
soules liue, all vnderstan-  
dings are enlightned, all sa-  
cred loues breath, and all  
liues are Deified.

Looke not on my sinnes,  
but behold thy Church, in  
the bosome whereof I haue  
approached to thee. Suffer  
not that this sacramēt which  
thou

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thou hast instituted for my sanctification may to day become my iudgment, and condemnation: but buckler and defence, ornament, peace, and totall felicity.

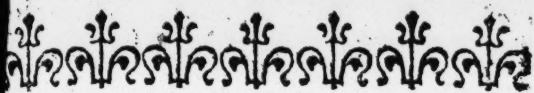
O my Redeemer raigne hereafter in my heart as a King, rule there as a Lord, Teach it as a Maister, gouerne it as a father, comfort it as a frend, support it as a brother, loue it as a Spouse. O most sweet Guest of my soule, who art the repose of labours, the refreshment of ardours, and solace of miseries, wash cleane in me what is defiled, moiste what is dry cure what is infirme, & bow that which resisteth thy will.

Conse-

*Consequently make these pe-  
titions of Saine  
Augustine.*

O God let me know thee,  
& let me likewise know my  
selfe, and let there where  
thou art, euer be the scope  
of my desires. O God let me  
haue no hatred but for my  
selfe, nor loue but for thee:  
Be thou the beginning, the  
progresse and end of all my  
actions. My God graunt  
me to humble my selfe euen  
to the deepest Abysses, and  
to exalt thee aboue the  
Heauens, hauing my heart  
wholy employed in thy prai-  
ses. My God let me dy in  
my

my selfe, let me liue in thy heart, and let me accept all which shall come to me from thy Prouidence, as presents from heauen. My God, let me pursue my selfe as an enemy, & follow thee as a singular friend. My God, let me haue no other assurance, then the feare of thy name nor confidence then distrust of my selfe. My God, when will the day come that thou wilt lift vp the veyle of the Temple, & graunt me to behold thee face to face, and to enioy thee for all eternity?



THE SECOND  
PART OF THE  
D I V R N A L L.

*Of Acts of Vertue.*

---

SECTION I.

*Twelve fundamentall Consider-  
tions of Vertues which may be  
read over euery Moneth.*

**Y**OU must be fully  
perswaded, that the  
chieffest deuotion  
consisteth in the practise of  
good workes, without w-  
hich there is neither solid  
piety, nor hope of saluation.

P Heauen

Heauen hath none but  
blessed soules in it, and Hell  
is filled with wicked. But  
the world where in we liue  
hath diuers sorts of mer-  
chants; some trafick in Ba-  
bylon, other in Sion: some  
through their ill trade, and  
disorder of their actions in-  
sensibly hasten to the vtmost  
misery, which is a seperation  
from the life of God in an  
eternity of Torment. Other  
tend directly to the prime,  
and Soueraigne Happinesse,  
which is the vision, fruition,  
and possession of God in a  
perpetuity of inexplicable  
contentmens. If you desire  
to take this way, I counsell  
you to set oftentimes before  
your



put your eyes these twelue con-  
siderations, which I haue in-  
serted in the Holy Court:  
For these in my opinion are  
twelue great motiues to all  
the Actions of vertue.

The first is the nature, and  
dignity of man, to wit, that  
the first and cōtinuall study,  
and endeuor of man should  
be man himselfe; To see,  
what he hath beene, what  
he is and what he shall be:  
what he hath beene, no-  
thing; what he is, a reasona-  
ble creature; what he shall  
be, a Guest of Heauen, or  
Hell, of an eternall felicity,  
or of an euerlasting vnhap-  
pinesse.

What he is according to

P 2 Nature

Nature ; a Maister-piece  
where many prerogatiues  
meete together ; a body cō-  
posed of an admirable Ar-  
chitecture; A soule endowed  
with vnderstanding , Rea-  
son , with Iudgment , will,  
memory , Imaginations and  
opinions ; A soule , which in  
an instant flyeth from one  
Pole to the other , descen-  
deth euen into the center of  
the world, and mounteth vp  
to the Topp ; which is in an  
instāt in a thousand seuerall  
places , which embraceth  
the vvhole world without  
touching it, which goeth,  
which passeth , which brea-  
keth through , which diues  
into all the Treasuries , and  
maga-

magazins of nature, which  
 findeth out all sortes of In-  
 uentions, which inuenteth  
 artes, which gouerneth  
 commonwealths, and pene-  
 trateth worldes. In the mea-  
 ne time this soule seeth  
 about it selfe an infinite  
 number of dogges that  
 barke at its Happinesse, and  
 endeuer to bite it on all  
 sides.

Loue fooleth it, ambition  
 turmoyleth it, auarice ru-  
 steth it, desires and lustes  
 enflame it, vayne hopes flat-  
 ter it, pleasures melt it, des-  
 paires depresse it, choller  
 burnes it, Hatred exaspera-  
 teth it, enuy gnaweth it, iea-  
 lousy pricketh it, reuenge

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enrageth it, cruelty vnciuil-  
lizeth it, Feare frosteth it,  
and sadnesse consumeth it.  
This poore soule shut vp in  
the body, as a Bird of Para-  
dice in a cage, is altogether  
amazed, to see it selfe assay-  
led by all this mutinous mul-  
titude, and although it haue  
a scepter in hand to rule, it  
not withstanding suffereth  
it selfe to be haled away, &  
dragged along into a mise-  
rable seruitude.

Consider likewise, what  
man is, through sinne; va-  
nity, weaknesse, incōstancy,  
misery, and malediction.

What he becommeth by  
Grace; a child of light, a  
terrestriall Angell, the sonne  
of

of a celestiaall Father by adoption, brother & coheire of Iesus Christ, a vessell of Election, the Temple of the holy Ghost.

What he may arriue vnto by Glory, to be an inhabitant of heauen, who shall see the starres vnder his feete, which he hath ouer his head, & who shall be filled with the sight of God, His, beginning, his End, his reall, onely, and originall Happinesse.

Secondly, the benefits receyued from God considered in generall, as those of creation, conseruation, Redemption, vocation, and in particular the gifts of the

Body, of the soule, of nature, capacity, ability, industry, dexterity, Foresight, nobility, offices, authority, meanes, credit, reputation, good successe of affaires, & such like which are giuen vs from heauen, as instruments to worke our saluation. And sometimes one of the greatest blessings, is that ( which few esteeme a blessing ) not to haue these benefits, which lead a presumptuous, haughty, weake, and wordly spirit into a head-long precipice; nay contrary worldly aduersities put him into the estimation of heavenly things. Man seeing what he hath beene,  
what

f what he is, what he must  
 nd come, from whence he  
 ght comes, whither he goeth,  
 rity and how the vnion with  
 ion God, his Beginning, is his  
 , & Butt, scope and ayme: If he  
 uen do that which Reason di-  
 ru. stateth, he then instantly  
 na. takes a resolution to haue  
 of neither, nerue, veine, nor  
 at artery which tendeth not  
 f. to his end, to vanquish his  
 e. passions, and no further to  
 - make vse of creatures, but  
 so farre forth, as he shall  
 know them profitable to  
 lead him to his Creator.  
 Euery Creature speaketh  
 these words to man, O man  
 keepe what is giuen thee,  
 expect what is promised  
 thee



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thee, and auoyd what is forbidden thee.

The third Consideration is the Passion of the sonne of God, an Abyffe of dolours, scornes, annihilations, loue, mercy, wisdom, humility, patience, charity. The Booke of Bookes, the science of sciences, the secret of secrets, the shopp where all good resolutions are forged, where all vertues are purifyed, where all the Knotts of holy obligations are tyed. The schoole where all Martyrs, all Confessors, and all Saints are made. Our faintnesse, our weaknesse onely proceeds from the want of behol-

for beholding this excellent figure. Who euer would complaine of doing too much , of suffering too much , of being too much abased, too much despised, too much turmoyled , did he but consider the life of God deliuered ouer and abandoned for him to so many painfull labours , so horrible affronts , and so insupportable torments ? O God , O my wounded God ! As long as I shall see thy woundes , I will neuer liue without wound , sayd S. Bonauenture.

The fowrth, the examples of all Saints, who haue walked in the Royall way of the

the Crosse: When we consider the progression of Christianity, the long succession of so many Ages, wheresoeuer our consideration resteth it findeth nothing but the bloud of Martyrs, combats of Virgins, praier, teares, fastings, sackcloth, Haire cloth persecutiōs, afflictions of so many Saintes, who haue (as it were) wonne heauen by maine force. Such there haue beene, who had already filled Sepulchers with their members thorne with engines, and swords of persecution, and yet suruiued to endure; and suffer in their bodyes, which had more woundes, then partes of  
body

body to be tormented, Is it  
not a shame to haue the  
same name, the same Ba-  
ptisme, the same profession,  
and yet to be desirous per-  
petually to tread on Roses;  
to be embarked in the great  
vessell of Christianity with  
so many braue spirits, which  
euen at this day worke  
wonders in the world, and  
yet to go vnder hatches to  
sleepe in the bottome of the  
shipp. as needleffe creatu-  
res, outcastes, and the very  
scornes of reasonable na-  
ture.

The fift, the peace of a  
good conscience ( the in-  
seperable companion of  
good men ) which sugreth  
all

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all their sharpnesse, and seasoneth all their acerbities.

A perpetuall banquet, a portatiue Theater, a delicious Torrent of inexplicable contentments, which begin in this life, and which many times are felt among chaines, emprisonments, and persecutions. What will it be when the consummation shall be made in the other world, when the Curtaine of the great Tabernacle shall be drawne aside, when we shall behold God face to face, in a Body impassible as an Angell, subtile as a Ray of light, swift as the wings of thunder, radiant as the Sun, and  
that

that he shall be seene in so  
 goodly and flourishing a  
 company, in a pallace of  
 inestimable glory, and when  
 one shall leade no other life  
 but the life of God, of the  
 knowledge of God, of the  
 loue of God, as long as God  
 shall be God? What will  
 this life be, nay what will  
 this life not be; since all  
 blessing eyther are not, or  
 are in such a life, of light  
 which place cannot cōpre-  
 hend; of voyces and harmo-  
 nies which time cānot take  
 from vs; of odours which are  
 neuer wasted; a feast which  
 neuer is-finished; a bles-  
 sing which well may eter-  
 nity giue, but of which it  
 neuer

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neuer shall see an end.

The sixt, It is on the other side to be considered the condition of this present life, a True dreame, which hath the ynquietniffe of sleepe, neuer the repose; a childish amusement, a Toyle, of burthensome, and euer relapsing actions, where for one rose a thousand thornes are fownd, for one owunce of honey a Tun of gall, for blessings in appearance, euills in substance. The most happy count their yeares, and cannot reckon their grieffes. The Carreerers of the greatest honours are all of Ice, and most times are bownded  
with



with headlong ruines. The Felicities thereof are floating Ilands, which allwaies recule backward when we thinke to touch them with a finger. They are the feasts of Heliogabalus, where there are many inuitations, many ceremonies, many reuerencies, many seruices, & in conclusion we find a Table & a Banquet of waxe, which melts before the fire, and from thēce we returne more hungry then we came. It is the enchaunted egg of Oromazes wherein this Impostor vaunted he had enclosed all the happinesse of the world, and breaking it there was nothing to be  
Q found

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found but wind. All these  
pleasures flatter our senses  
with an imposture of false  
colours : why do we suffer  
those eyes to be taken in  
the snares of error, which  
are giuen to vs by heauen  
to behold the light, and not  
to serue falshood ? Yea that  
which should greatly dis-  
tast vs in this present life,  
is that we liue in an Age  
stuffed with maladyes , as  
old age with indispositions.  
We liue in a world greatly  
corrupted , which may be  
said, to be a monster, whose  
vnderstanding is a Pit of  
darknesse ; Reason, a shopp  
of malice ; will, a Hell  
where a thousand passions  
outra-

outrageously raigne ; Its eyes are two channells of fire , from whence fly sparkles of Concupiscence; Its tongue is an iustrument of malediction ; visage, a painted Hypocrisy; Body a Spunge of Ordures: Hands, the Tallons of Harpyes ; and finally it seemeth to haue no other faith, but Infidelity; no law , but proper passion : no God but its owne belley ; what content can there be to liue with such a monster ?

The seauenth, If there be pleasures in life , they do nothing but a litle sleightly overflow the heart with a superficial delectation,

Q 2 Sadnesse

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Sadnesse diueth into the  
bottome of our soule, and  
when it is there, you may  
truely say, it hath leaden  
feete, neuer to forsake the  
place: But pleasure doth  
onely sooth vs in the exte-  
rior partes, and all those  
sweete waters runne downe  
with full speed into the salt  
sea, which was the cause  
why S. Augustine said that  
when any prosperity pre-  
sented it selfe to him, he  
durst not touch it. He loo-  
ked on pleasure, as on a  
fleeing Bird, which seemes  
willing to entertaine you  
but flyes away when your  
are ready to lay hold on  
her.

The

The eyght; Pleasures are conceyued in the senses, and like Abortiues are consumed in their Birth. Their desire is full of disturbances, their accessse is of violent, forced, and turbulent agitations: Their satiety is forced vvith shame, and repentance: They passe avway after they haue vvea-ried the body, and leaue it like a Bunch of Grapes, vvhence the juice is extracted by the vvine-presse, as saith S. Bernard: They last as long as they can: but must end vvith life, and it is a great chaunce, If during life they serue not their Host for an Executioner. I

see no greater pleasure in the world, then the contempt of pleasure.

The ninth; Man vvhich vvasteth his time in pleasures, vvhen they are slipped avvay much like vvaters engendred by a storme, findeth himselfe abandoned, as away farer dispoiled by a Thieffe : So many golden Haruests vvhich time presented him are passed, and the rust of a heavy, and vvieldy age furnisheth him with nought but thornes, sorrowes to haue done ill, and inabilities of doing well: what then remaineth to be said; but that vvhich the miserable King spake, who for

in a glasse of water gaue his  
 on- Scepter: *Alas! must I for so*  
 short a pleasure, loose so great  
 a Kingdome!

The tenth: Euill alwayes  
 beareth sorrow behind it:  
 but not alwayes true pen-  
 nance. It is a most par-  
 ticular fauor of God, to  
 haue time to bemone the  
 sinnes of our passed life,  
 and to take Occasion by  
 the fore-lock. Many are  
 packed away into the o-  
 ther world, without euer  
 hauing thought of their  
 passage, and such there are  
 that suppose they shall haue  
 many teares at their death,  
 who will not haue one good  
 Act of repentance: They  
 bewayle



bewayle the finnes which  
forsake them, and not God  
whom they haue lost. True  
contrition is a hard piece  
of worke. How can he me-  
rit it, who willingly hath  
euer demerited?

The eleauenth : In the  
meane time death comes a  
pace ; It expecteth vs at all  
howers , in all places ; and  
yet you cannot thinke of it  
one sole minute , so much  
the thought thereof displea-  
seth you. The summons  
of it are more cleare and  
perspicuous then if they  
were written with the bea-  
mes of the Sun , and yet  
we can not read them : Its  
Trompet perpetually soun-  
det

icheth more intelligibly then  
od Thunder, and we heare it  
ue not. It is no wonder that  
ce Dauid in the 48<sup>th</sup>. Psalm  
e. calleth it an Ænigma ac-  
th cording to the Hebrew: E-  
uery one lookes vpon the  
e figure, and few vnderstand  
a it notwithstanding it is a  
l case cōcluded we must take  
l a long fare well from all  
things which appertaine to  
life, which can be exten-  
ded no further, then life  
it-selfe: and it is a case re-  
solued, that serpents and  
wormes must be enherited  
in a house of darknesse. It  
is a goodly lesson, who so  
euer can well learne it. To  
know it well once, it must  
euery

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every day be studyed, we in  
every place see watches,  
clocks, and dyalls some of  
gold, some of siluer, and  
others enchased with pre-  
tious stones: They aduertise  
vs of all the howers, but of  
that which must be our last,  
and since they cannot strike  
that Hower, we must make  
it sownd in our owne Con-  
sciences. At the very in-  
stant, when you read this a  
thousand, and a thousand  
perhaps, of soules vnlo-  
sed from the body, are pre-  
sented before the Tribunall  
of God, what would you  
do if you now presently  
were to beare them com-  
pany? There is but one thing  
to

in to be said, Timely dispise  
s, in your body the things of  
of which you shall haue no  
nd need, out of your body.

The twelfth, your soule  
fe shall go out, and of all at-  
of tendants of life shall haue  
t, none, but good and bad by  
e its side. If it be surprized in  
e mortall sinne, Hell shall be  
its share; Hell the great lake  
of the anger of God; Hell,  
the common sewer of all the  
ordures of the world; Hell,  
the store-house of eternall  
fire; Hell, a depth without  
bottome; where there is no  
euill but may be looked for,  
nor good which may be ho-  
ped.

What shall one do, who  
goeth

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goeth out of greatnesse, and  
worldly delights, to enter  
into such a prison, where  
must be clothed with flames  
lie on the gall of Dragons  
ly on burning colles, see no  
faces but of diuells and the  
damned, by the light of the  
fire of his owne torments.  
Heare nought but enraged  
yells, smell nought but pla-  
gues and poysons, and  
touth nothing but paine?  
And what a despaire will  
there be, when one thin-  
kes, that a million of pas-  
sed ages shortneth not a mo-  
ment of so horrible tortu-  
res, and that the greatest  
miseries begin perpetually,  
without euer ending? and  
vvhich

which is more, that in the  
 of all things, one can-  
 not loose the memory of a  
 good lost?

Is not that man infinitely  
 uncelesse, who setteth not  
 his cōscience in order, whilst  
 the light of God reflecteth  
 on his head, and that he  
 hath the power of his owne  
 valuation in his hands?

*These twelve Considerations  
 are likewise very proper to me-  
 ditate on every Moneth, at ley-  
 sure.*



*Seauen pathes of Eternity, which  
conduct the soule to  
great vertues.*

*For the Contemplative.*

## SECTION II.

**T**Hese twelue Considerations well weighed, cause vs to take a serious resolution to dispose vs perfectly to good, whereof, If you desire some demonstration, obserue, that Saint Bonauenture as with a finger pointeth vs out seauen broad wayes, and seauen large



large gates, which leade vs  
directly to this most happy  
Eternity: and I heartily  
wish we had as much cou-  
rage to follow them, as he  
had grace to vnfold them.

First, that the beginning  
of your vertues, and felici-  
ties consisteth in the know-  
ledge of God, and the con-  
dition of the other life, of  
which one cannot be igno-  
rant without some crime, &  
which is neuer vnderstood,  
without much profit; you  
must know, the first Gate  
of Eternity, is, to haue good  
& sincere intentiōs towards  
things eternall: To conceiue  
a strong resolution to pro-  
cure your saluation vpon  
any

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any price, euer to hold things  
temporall as fleeting Birds  
which looke vpon vs from  
the braunch of a tree, and  
afford vs some sleight war-  
ble, and instantly fly away.  
To thinke, that to haue a  
vicious soule, in a splendid,  
and glorious accoustrement  
of fortune, is to haue a lea-  
den blade, in an iuory scab-  
bard.

To banish through out  
the whole course of your  
life, and excercise of char-  
ges, intentions euill, hypo-  
criticall, impure, mercena-  
ry; To tend God, to do for  
God, to intend the honour,  
and glory of God aboue all  
things.

You

You shall make no flight  
 progression, if you will tread  
 this path. From thence you  
 shall come to the second,  
 which is the meditation of  
 things eternall, wherein the  
 Kingly Prophet exercised  
 himselfe, like a braue cham-  
 pion, when he said, *I haue*  
*considered elder dayes, and haue*  
*set before the eyes of my soule*  
*yeares euerlasting.* The good  
 intention you shall conceiue  
 to proceed to Eternity, will  
 daily presse your thoughts  
 with a God eternall, a Hea-  
 uen eternall, a Hell eternall,  
 a life euerlasting. And as  
 the Ewes of Iacob by loo-  
 king on the party-colou-  
 red wands brought forth

R diuer-

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diuerfified lambes : so  
confidering and beholding  
Eternity, all your actions  
vill, be coloured vnto  
Eternity. And if some tempo-  
porall pleasure be presented  
vnto you, or any accommo-  
dation of fortune to com-  
mit a sinne, you vill see  
that vvhich the Orator De-  
mosthenes did of the beu-  
tifull Lais, vvhhen a huge  
summe of money vvas af-  
ked him to see her : *I will*  
*not buy repentance at such*  
*rate*; I am not so bad a  
merchant, as to sell the e-  
ternall for the temporall.

Having passed through  
this Gate, you shall come  
to the third, vvhich is the

Gate

so Gate of light, called Con-  
 dition of eternall things.  
 There you see things di-  
 vine, not onely by vway of  
 argument and discourse, as  
 an accompt, or reckoning  
 vpon some receipt: but they  
 are beheld, vwith the light  
 of the illuminated vnder-  
 standing, as if vwith one  
 glaunce of an Ey, vve  
 should see the excellent pi-  
 cture of a rare maister, vwith  
 admiration almost insensi-  
 ble. So Saint Tiburtius saw  
 Paradise, when he walked  
 vpon burning Coales. So,  
 all the Saints beheld beati-  
 tude when they amidst so  
 many afflictions and tor-  
 ments stood immoueable.  
 R 2 oppres.

oppressing the dolours and  
paines of body by the in-  
ondation of the minds con-  
tentment. From thence we  
necessarily meete with the  
fowrth Gate, which is a  
most ardent loue of things  
eternall: For as well Saint  
Thomas hath said, the sight  
of a temporall bewty cau-  
seth a temporall loue, oft-  
times filling the soule with  
fire and flames: so the  
contemplation of Eternity  
createth eternall loue, which  
is a feruēt affection towards  
God, and all which belon-  
geth to his Glory, as was  
that Mary Magdalen, who  
sayth in Origen, that hea-  
uen, and the Angells were

and a trouble to her and that she  
could not liue, if she saw  
not him who made both  
heauen and the Angells;  
she had passed seas armed  
with monsters and tem-  
pest, hauing no other sai-  
les but her desires to meete  
with her beloued: she had  
flowne through flames, had  
a thousand times grappled  
with launces and swords  
to cast her-selſe at his feete.  
It is an admirable Alchimy,  
for when one is arriued at  
this perfect loue of God,  
it turneth Iron into gold,  
ignominyes into Crownes,  
and all sufferings into de-  
lights.

R 3 At



At the fift Gate, which is called, the Reuelation of things eternall, God speaketh at the eare of the heart, and replenisheth a soule with goodly lights, and knowledges, euen then darting vpon it ( as saith Gerson ) certaine lightning-flashes of Paradice, as a Tortch reflecting rayes through the Crannyes, of a doore, or vvindowv; so (saith he ) our Lady vvas enlightened in this life vvith liuely apprehensions of Beatitude which shottforth before her eies, like flying fires.

And as the Knowvledges of our vnderstanding are nothing vvithout the feruors

uors of our vvill, vve from  
 this gate passe along to the  
 sixth, vvhich is called the  
*Antipast of Experience*; by  
 vvhich vve early begin to  
 tast in this life the ioyes of  
 Heauen, and contentments  
 vvhich cannot be vnfolded.  
 A hundred thousand ton-  
 gues may talke to you of  
 the svveetnesse of honey,  
 yet neuer shall you haue  
 such a knowvledge of it, as  
 in tasting it: So a vvorld  
 stuffed vvith bookes may  
 tell you vvonders of the  
 sciences of God, but neuer  
 shall you exactly vnderstād  
 it, but by the tast of Expe-  
 rience. True science (saith  
 S. Thomas vpon the Can-

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ticles) is more in relish then  
Knowledge *In sapore*, then  
*sapere*. I had rather haue the  
feeling vvhich a simple  
soule may haue of God, then  
all the definitions of Philo-  
sophers.

Lastly the seauenth gate  
of Eternity is called *Opera-  
tion Deifying*, or *Diuinized*,  
vvhich S. Denis termeth  
θεοῦσῃ. It is vvhen a soule  
vvorketh all its actions by  
eternall principles in imita-  
tion of the incarnate Word,  
and a perfect vnion vvith  
God. S. Clemens Alexan-  
drinus calleth him, vvho is  
arriued at this degree θεὸν  
ἐν ἑαυτῷ περιπολεῖν, a litle  
God, vvho conuerseth in  
mortall

hen  
hen  
the  
ple  
en  
o-  
te  
a-  
d,  
h  
e  
y

mortall flesh : and addeth,  
that as all good Orators  
much desire to be like De-  
mosthenes, so our principall  
mystery in this vworld is to  
procure vnto our selues the  
resemblance of God. It is  
that vwhere in all our per-  
fection consisteth.

---

*Of Perfection, and in what  
it consisteth.*

### SECTION III.

**N**OW, to the end this do-  
ctrine, vvhich is some-  
vvhat too sublime, may not  
dalze your sight, and not  
enkindle your courage, I  
vvill deliuer a more familiar  
Theo-

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Theology, to wit, that there are two sortes of perfection, the one of glory, the other of Pilgrimage: That, of glory is reserved for the other life, and that of Pilgrimage, is at this present our principal affaire. It is ordinarily divided into perfection of State, and perfection of merit. Perfection of state, is that of the Ecclesiastical order of prelates of magistrates, and specially of religions, who are obliged by the duty of their profession, not onely to ordinary virtues, but to other more eminent. Perfection of merit is that, which consisteth in good manners. Trouble not  
your

her our selfe about perfection  
of state , but liue conten-  
her ed in the condition where-  
lo. n the Prouidence of God  
her hath ranked you , holding  
ge, t for a matter vndoubted,  
ci. hat the greatest Philoso-  
ly phy in the world is well  
of to performe your office;  
e. It importeth not vpon what  
's stufte you worke , so you  
- worke well , for it is the  
. manner , not the matter  
. which shall gaine estimatiō.  
Great dignities are oft-ti-  
mes great maskes vnder  
which there is no braine;  
and meane fortunes may  
with small noyce perfor-  
me actions of infinite value  
with God.

Apply

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Apply your selfe courage-  
 giously to perfection of me-  
 rit, which resteth in the re-  
 gular gouernment of the  
 heart, the tongue, & hands  
 in perfect charity, Addi-  
 your selfe to the practise of  
 singular and solid vertues,  
 which on earth beget all  
 wonders, and in heauen pur-  
 chase all Crownes.

The learned and deuout  
 Abbot Blossius did excellen-  
 tly well, when he abbrevia-  
 ted all spirituall life vnto  
 twelue Maximes, which I  
 beseech you read, and often  
 compare with your Actions.

I.

In all you thinke speake,  
 and treat purely seeke the  
 honour



ura honour of God by the waies  
me of a sincere intention, and  
re endeuor aboue all to pre-  
the serue cleanness and liberty  
nds of heart.

II.

Submit your selfe with an  
entire confidence of heart  
to the maine streame of the  
diuine Prouidence, in such  
fort that you may find a so-  
ueraigne consolation in the  
will and pleasure of God.  
And whither you be in the  
darkenesse of aduersity, whi-  
ther you be enlightned vvith  
the lightes of Prosperity,  
vvhither your heart be  
straightned by Tribulation,  
or dilatetd by comforts,  
vvhither you be ritch, or  
vvhither

whither you be poore, euer  
haue a perfect feeling of  
the diuine Bounty. Take all  
afflictions, and acerbities  
from the hands of his pater-  
nall Piety, humbly, patient-  
ly, and (if it be possible)  
gladly, holding it for cer-  
taine, that he either permit-  
teth or ordaines all for our  
good, and therefore onely  
desire his will may be full-  
filled now and for euer.

## III.

Leaue the things to Gods  
dispose, which you cannot  
remedy, whither in your  
selfe, or in an other, expec-  
ting with a long and meeke  
patience, till he otherwise  
ordaine it.

## I I I I.

If you can not beare an iniury with ioy, at least take it with patience, turning your ey towards God, who was afflicted for you, and who will haue you to be afflicted for him, and not the man who persecuteth you.

## V.

Desire rather to performe the will of another, then your owne, and be not too obstinate in your owne opinions, nor thinke any thing comparable to holy obedience.

## V I.

Presume not vpon your selfe, dispise none, account your selfe the most vnworthy

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vvorthy of all, & if any one  
of your inferiors giue you  
any counsell, courteously  
receiue it, euer choosing ra-  
ther to correct your errors,  
then excuse them.

### VII.

Affect Humility as much  
as vvorldlings do honour,  
that you may the better be  
conformed to Christ Iesus,  
and his holy Mother.

### VIII.

Seek not to please any one  
out of vanity, and feare not  
to displease by vertue: Desire  
not to be knowne, or belo-  
ued by any ouer familiarly,  
especially by women, vvwhose  
very vertue are not alvvayes  
loued vvithout daunger.

Iudge

IX.

Iudge not the facts and  
wordes of other rashly : In-  
volue not your selfe in cares  
and superfluous busynesses,  
aboue all preserue your selfe  
from flaunder both of ton-  
gue, and care.

X.

Be courteous and affable  
to all the world , taking  
compassion vpon the affli-  
ctions of your neighbour ,  
and reioycing at his good  
successe. Euery where loue  
the Image of God, and hate  
none be they neuer so vn-  
pleasing:if you must repre-  
hend any one , do it with  
sweetnesse , and not with a  
turbulent indignation.

S Despise

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XI.

Despise the vanities of the world, and the delights of the Flesh, which of the owne nature are very despicable; preferue your immortall spirit for a God eternal and in his heart fixe all your comforts, and contentmēt

XII.

Learne to satisfy yourselfe with litle, in things which concerne the seruice of your body, remembering the pouerty which God, in whom all the treasure of riches, and glory are, vnderwent for vs.

Many persons of quality disposing and excercising themselves vpon these precepts

cepts, haue come to the  
height of all vertues neces-  
sary for a spirituall life.

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*Of vertues and their degrees.*

### SECTION III.

**I**F you desire to know  
their names, their pro-  
perties, and degrees ob-  
serue the wise wordes of  
Plato, who saith there are  
fower sortes of vertues. The  
First are Purgatiue; the se-  
cond Illuminatiue; the third  
ciuill; the fowrth Exem-  
plar. Purgatiue, serue to  
discharge our hearts from

S 2 vices



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vices, and imperfections  
ordinary to depraved na-  
ture; Illuminative, establisht  
the soule in a serenity,  
which resulteth from a  
victory gayned ouer pas-  
sions; Ciuill, accomodate  
man to the duty he oweth  
to his neighbour; euery one  
according to his degree, and  
to a good conuersation a-  
mongst men; Exemplar, are  
those, which make the gea-  
test progression into perfe-  
ction, and may be confide-  
red as modells, from whēce  
others who behold them,  
are to draw forth a Coppy.

Handle the matter so that  
your vertues may arriue to  
such a degree, that they not  
only

only may purge your heart  
 illuminate your soule, dis-  
 pose you to good conuersa-  
 tion, but serue others allso  
 for a light to manifest you  
 in them, by the imitation  
 of your good examples. I  
 briefly allso add the defi-  
 nitions, and Acts of vertue,  
 by vvhich you may direct  
 your actions.

*Of Prudence.*

Prudence ( according to  
 Aristotle ) is a vertue, vvhich  
 ordereth, and accommoda-  
 teth all things that concerne  
 the direction of our life.

*Richardus de sancto Victore* as-  
 signeth it five partes, to wit

S 3 Iudg-

iudgment deliberation, disposition, discretion, moderation: Iudgement, discerneth good frō euill. Deliberation sheweth how to do all advisedly. Disposition, teacheth the order must be obserued. discretion, discovereth, how wee must sometimes giue way to occasions, and yield to humane infirmities, not peremptorily sticking vpon singularity of opinions: Moderation, holdeth the ballāce and measure of each affaire.

The effects thereof (according to Albertus magnus) are, To proceed to the knowledge of God by the knowledge of ones selfe. To obserue what is best in euery thing, and to embrace it;

way the beginnings,  
 progressions, and issues of  
 affaires; To order your  
 thoughts that they go not  
 out of God; your affections  
 that they be not too much  
 employed vpon creatures;  
 your intentions, that they be  
 without mixture, your iudg-  
 ments, to diuert them from  
 euill, and apply them to  
 good; your wordes, to polish  
 them; your actions, to weigh  
 them; all the motions of your  
 body, squarely to guide  
 them. To gard your selfe  
 from fower rockes, which  
 disturbe all affaires, to vvit,  
 Passion, Precipitation, va-  
 nity, selfe-opinion, singu-  
 larly to esteeme this secret;

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To know, to elect, to execute.

## *Of Devotion.*

Devotion is a promptness of the mind to things, which appertain to the service of God, the parts whereof are, Adoration, Thanksgiving, Oblation, Penance, Prayer, Mortification, Union with God by contemplation, Frequentation of Sacraments, Conformity of will to the divine Providence, & zeale of soules.

## *Of Humility.*

Humility (according to S. Bernard) is a vertue, which causeth

ex causeth a man to disesteeme  
 himselfe out of a profound  
 knowledge he hath of him-  
 selfe. The principall poin-  
 tes thereof are, well to vn-  
 derstand ones selfe; litle to  
 prize ones selfe; To fly from  
 humane praise; To preserve  
 the heart free from the itch  
 of renowne; Generously to  
 despise worldly things; To  
 loue a retyred life; To pro-  
 test, and freely confesse your  
 faultes; To hearken willin-  
 gly to counsell; To yeild to  
 others; To submit your will,  
 and iudgment to obedience;  
 To auoyd splendor, and  
 pomp in matters which cō-  
 cerne vs; To conuerse glad-  
 ly with the poore.

of

*Of Poverty.*

Pouerty, is the moderate  
 trix of couetousnesse, which  
 regardeth temporall things;  
 the parts thereof are to cut  
 off superfluities; To haue no  
 inordinate care ouer world-  
 ly things; To beare patient-  
 ly the wants of necessary  
 things; To entertaine a per-  
 fect nakednesse of spirit.

*Of Obedience.*

Obedience ( according  
 to Saint Bonauenture ) is a  
 reasonable sacrifice of your  
 owne will, and ( according  
 to Saint Iohn Climachus )  
 a life without curiosity, a  
 volun -



oluntary death, a confident  
 hafard. The pointes  
 hereof are, to execute what  
 is commanded, readily,  
 manfully, humbly, indefa-  
 tigably, although it be  
 contrary to your owne in-  
 clination. To make an en-  
 tire resignation of your own  
 judgment, opinion and will;  
 when you are commaund-  
 ingly sent vpon harsh, and  
 difficult employments; to  
 haste with alacrity vsing no  
 delay, excuse, or reply; To  
 be indifferent for all things;  
 To desire nought, nor refuse  
 any thing; To appoint your  
 selfe nothing, nor presume  
 any thing; To be more  
 ready for humble and pain-  
 full

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full things, then splendid  
and lesse burthenfome.

*Of Chastity.*

Chastity is a continence  
from impure pleasures, the  
partes whereof are : purity  
of mind and body; Careful  
watch ouer the senses; Flight  
from occasions; Honesty of  
speech; mortification from  
curiosity; Exact behauour;  
Heed ouer ones selfe.

*Of Modesty.*

Modesty is a composed-  
nesse of your selfe, which  
consisteth in the govern-  
ment of the whole body,  
gesture, attire, sport, recrea-  
tion, and aboue all of the  
Tongue

ndid tongue, wherein is to be  
 pressed Detraction, Con-  
 ention, Boastes, discovery  
 f secrets, Idlenesse, Impor-  
 unity, Irreuerence, and  
 false Silence.

### *Of Abstinence.*

Abstinence, is a vertue;  
 which moderateth the con-  
 cupiscence that relateth to  
 the delectation of sense.  
 The partes thereof are; To  
 haue no other rule, then  
 necessity, in all which con-  
 cerneth the pleasures of  
 body; To feare the least  
 staines of such things, as  
 raison iudgeth dishonest,  
 and to perseuer in all holy  
 shame.

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shamefastnesse; To observe  
the Fastes commanded, and  
to add some out of deuotion;  
To banish all curiosities  
of dyet, of apparell, & sensuall pleasures.

*Of Fortitude.*

Fortitude, is a vertue, which confirmeth vs against pusillanimity that may hinder good actions. It hath two armes, whereof the one is to vndertake, the other to suffer. Aristotle assigneth it fower partes, which are, Confidence, Patience, Loue of labour, and Valour.

*Of Patience.*

Patience, is an honest sufferance

erance of euills incident to  
nature, the parts thereof are;  
To suffer couragiously the  
loss of goods, sicknesse, sor-  
rowes, iniuries, and other  
accidents : neither to com-  
plaine, nor grone, but to  
hide your euills with discre-  
tion ; To be afflicted in in-  
nocency for Iustice ; Yea so-  
metimes by good men ; To  
desire, and embrace perse-  
cutions through a generous  
desires to be conformable to  
the patience of the Sauour  
of the world.

*Of Iustice.*

Iustice is a vertue, which  
giueth to euery one what  
appere-

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appertaineth to him, and a  
the Acts thereof are conclu  
ded in this sentence; measure  
another by the measure you  
desire for your selfe.

*Of Magnanimity.*

Magnanimity (according  
to S. Thomas) is a vertue  
which inclineth to great  
things by the direct wayes  
of Reason. The Acts the-  
reof are to frame to your  
selfe an honest confidence  
by purity of heart, and man-  
ners; To expose your selfe  
reasonably to things diffi-  
cult, and terrible, for the  
honour of God; To be nei-  
ther charmed with prospe-  
rity, nor dejected by aduer-  
sity;

ty; not to shrink at obstacles. Not to rest vpon meanes. To despise complacencies, and menaces, for the loue of vertue; To honour God alone, and for his sake to make no esteeme at all of fraile, and perishable things; To preserve your self from presumption, which many times ruinaeth great spirits, vnder pretext of Magnanimity.

### *Of Gratitude.*

Gratitude is the acknowledgment, and recompence of benefits receiued, as much as we can. The Acts thereof are to retaine the memory

T of



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of a benefit, to professe, and  
publish it, To render the  
like, without further hope  
of reciprocall good tur-  
nes.

*Of Amity.*

Amity is mutuall good,  
well grownded vpon ver-  
tue, and community of fa-  
uors; The Acts there of are;  
To choose frends by reason,  
for vertues sake; communi-  
cation of secrets, consent of  
will; life seruiceable, and  
ready for good offices; Pro-  
tection in aduersities; obser-  
uation of integrity in all  
things; care of spirituall  
profit accompanied with  
neces-

an necessary aduise in all loue,  
th and reuerence.

*Of Simplicity.*

Simplicity is nothing els,  
then the vnion of the inte-  
rior man with the exterior.  
The Acts thereof are; To be  
d, free from disguise; neuer to  
r-ly; To faigne, nor Coun-  
fa-terfect; not to presume, To  
e; auoyd equiuocations, and  
n, doublenesse of speach; To  
i-interpret all you see in the  
of best sense; To handle affai-  
d res with sincerity; to auoyd  
-multiplicity of employ-  
-ments, and vndertakings.

*Of Perseuerance.*

Perseuerāce, is a cōstancy in

T 2 good

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good workes to the end, out  
 of an affection to persist in  
 goodnesse, and vertue. The  
 Acts thereof are; stability in  
 good, repose in our functions,  
 offices, and ordinary em-  
 ployments; Constancy in  
 good enterprises; Flight  
 from inouations; To walke  
 with God; To fixe your  
 thoughts, & desires on him;  
 Neither to giue way to acer-  
 bityes, nor sweetnesse, which  
 may diuert you from good  
 purposes.

*Faith.*

Faith is a Theologicall  
 vertue, by which we firmly  
 belieue all the mysteryes  
 vvhich are reuealled vnto vs  
 by the authority of God,  
 who

D I V I N A L. 351

who reuealeth them vnto vs.

1. Its Acts are, Submission  
of Iudgmēt to Gods Church  
which is the Interpreter of  
his Trueths.

2. To fly, and detest all in-  
nouatiōs, which are not ag-  
greable to the belieffe of  
our Fore-fathers, and to the  
lawes ordained vs by sacred  
Councells.

3. To auoyd the compa-  
ny of Hereticks; and though  
one be bownd to loue the  
persons, yet neuer to loue  
their errors.

4. To professe your faith  
freely without blushing, and  
to defend it (if need be) with  
the hazard of all account  
most pretious.

T 3 Hope.

## Hope.

Hope, is a Theological vertue, by which we hope true comforts, grounded vpon the power, and Goodnesse of God.

1. The Acts thereof are, contempt of humane Hopes, the more freely to enlarge your heart to diuine.

2. An antipast of eternall blessings, which we begin to tast in thought during the pilgrimage of this life.

3. An enquiry into the supports, which may fomēt our hopes, as are the merits of Iesus Christ, the protection of our Lady, the assistance of Angells, and the intercession of Saintes.

4. A firme confidence in the Goodnesse of God, in aduer-  
sities & temptations, which  
Crosse vs.

*Of Charity towards God, and  
our neighbour.*

**C**harity, the true Queen  
of vertues, consisteth in  
the loue of God, and our  
neighbour; The loue of God  
appeareth much in the zeale  
we haue of his glory; The  
acts thereof, are; to embrace  
abiect & painfull things, so  
that they aduaūcethe salua-  
tion of our neighbour; To  
offer vnto God for him the  
cares of your mind, the  
prayers of your heart; and  
the mortification of your  
flesh; To make no accep-

T 4 tion

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tion of persons in the exercise  
of charges; To let your  
vertue be exemplar.

To giue what you haue, &  
what you are for the good of  
soules, and the glory of God;  
To beare patiently the dis-  
commodities, and distur-  
bances which happen in the  
performance of your duty;  
Not to be discouraged with  
the successes of improspe-  
rous endeavors; To pray fer-  
uently for the saluation of  
soules; to assist them both in  
matters spirituall and tem-  
porall, according to your  
power; To roote out vice, &  
plant vertue and good man-  
ners in all, who depend on  
you.

of



*Of Charity in conuersation.*

Charity in ordinary life  
 & consisteth in taking in good  
 of all the opinions, wordes, &  
 d; actions of our Equalls; To  
 flatter no man, nor despise  
 any; To honour euery one  
 according to his degree; To  
 become affable to all the  
 world; to be helpfull; To  
 suffer with the afflicted; To  
 take parte in the good suc-  
 cesses of those, who are in  
 prosperity; To cary the heart  
 of others in your bosome;  
 To haue more good deedes  
 then specious complements;  
 To employ your selfe dili-  
 gently in the workes of  
 mercy.

*The*

*The degrees of euery Vertue.*

**T**He deuout S. Bonauen-  
 ture deciphereth vnto  
 vs certaine degrees of ver-  
 tue, very considerable for  
 practise, the names of which  
 you may heere partly see.

It is a high degree in the  
 vertue of religion perpe-  
 tually to extirpate some im-  
 perfection, & much higher  
 also daily to encrease in ver-  
 tue, and most eminent to be  
 insatiable in matter of good  
 workes, & neuer to thinke  
 to haue done any thing.

In the vertue of Trueth,  
 it is a high degree to be true  
 in all your wordes, & much  
 higher

higher also to defend trueth  
 courageously, and most su-  
 preme to defend it with the  
 prejudice of those things,  
 which are dearest vnto you  
 in the world.

In the vertue of Prudence,  
 it is a high degree to know  
 God by his creatures; and  
 much higher also to know  
 him by the Scriptures, but  
 most high to contemplate  
 him by the ey of Faith.

It is a high degree to know  
 your selfe well, and much  
 higher to gouerne your  
 selfe well, and much higher  
 to take a good ayme in all  
 your affaires, but a most  
 high degree aptly to manage  
 the saluation of your soule.

In

In the vertue of Humility, it is a high degree freed to confesse your faultes, much higher degree to bow amidst Greatnesse, as a Tree surcharged with fruit; but a most high degree courageously to seeke out Humiliations, and abasements, so to become conforme to the life of our Sauour.

It is a high degree ( as saith an auncient Axiome ) to despise the world, and much higher to despise no man; but more high to despise ones selfe, and most high to despise despight. In these fower wordes you haue the whole latitude of Humility.

In

In pouerty, it is a high degree to forsake Temporal goods, & much higher to forsake sensuall amities, but most high to make a divorce from your selfe.

In chastity, it is a high degree, to bridle the tongue, much higher to guard all the senses, more high purity of body, higher yet cleanness of heart, and much higher an alienation from worldly amities, but highest of all to banish pride, and Anger, which haue some affinitie with Impurity.

In Obedience, it is a high degree to obey the law of God, and much higher to submit ones selfe

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to the Commaunds of our  
Man, for the honour you  
beare to the Soueraigne  
Maister, but more highly  
submit your selfe with an  
entire resignation of op  
nion, iudgment: affection  
will, and most high to obey  
in difficult matters, gladly,  
couragiously, and con  
stantly, euen to death.

In patience, it is a high  
degree, to suffer willingly  
in your estate, in your Kin  
red, in your good name, in  
your person, for expiation  
of your sinnes & more high  
to tolerate the asperities of  
an enemy, or of an vngra  
tefull man, you being in  
cent, and much higher to  
endure

of endure much, and com-  
 yaine of nothing, but most  
 high to beare crosses and  
 afflictions, and to embrace  
 them as liueries of Iesus  
 Christ.

In mercy, it is a high de-  
 gree to giue temporall thiſs  
 much higher to pardon in-  
 iuries, most high to oblige  
 those, who persecute vs. It  
 is a high degree to take pittie  
 vpon the afflictions of body,  
 and more high to be zealous  
 for soules, and most high  
 notably to cōpassionate the  
 torments of our Sauour in  
 the memory of his passion.

In the vertue of Forti-  
 tude, it is a high degree  
 to conquer the word, much  
 higher



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higher to subdue the flesh to  
most high to overcome one  
selfe.

In temperance, it is a high  
high degree well to order  
your eating, drinking, sleepe  
ping, watching, game, recrea  
creation, your tongue, wor  
des, and all the gestures of  
your body, a much higher  
degree well to gouerne affe  
fections, and most high  
thoroughly to purify your  
thoughts, and imagina  
tions.

In Iustice, it is a high  
degree to giue vnto your  
neighbour what belongeth  
to him; a much higher to ob  
serue reason with your selfe,  
and most high to offer

Ref to God all the satisfac-  
on which is due to him.

In the vertue of Faith, it is  
is high degree to be well in-  
deducted in all we should be-  
leeue, and much higher to  
releeue it simply, and reli-  
orously, and more high also  
o professe it by your good  
enworkes, and most high to  
fō firme it by losse of goods  
and life, when need is.

In the vertue of Hope, it  
is a high degree to haue  
good apprehensions of the  
power of God, much higher  
to entrust all your affaires  
to his diuine Prouidence, &  
higher yet to pray vnto him,  
and to serue him with fer-  
vor and purity without in-

V terminif-

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ermission, and most high  
to hope in him, in the most  
desperate and forlorne occa-  
sions.

Lastly for the vertue of  
charity, which is the accom-  
plishment of all the rest on  
you must know, it is of  
three sortes. The first is cha-  
rity beginning, The second  
charity more confirmed, &  
the third is perfect Charity.

Charity beginning hath  
five degrees. 1. Dislike of pas-  
sed crimes. 2. A good pur-  
pose of amendment. 3. A  
Relish of the word of God.  
4. Promptnesse in good  
workes. 5. Compassion in  
an others hurt, and ioy at  
his good happ.

Cha-

Charity more confir-  
 med hath five other de-  
 grees, The 1. a great pu-  
 rity of conscience, purged  
 by a very frequent Exa-  
 men. The 2. lessening of  
 concupiscence. 3. A vigo-  
 rous exercise of the in-  
 ward Man: For as the good  
 operations of exterior senses  
 are signes of the health of  
 body: So the holy employ-  
 ments of the vnderstan-  
 ding, the memory, the  
 will, are tokens of a spi-  
 rituall life. 4. A ready ob-  
 servation of the law of  
 God. 5. A tastful know-  
 ledge of celestiaall verities,  
 and maximes.

Perfect Charity likewise  
 recko.

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reckoneth vp five other de-  
grees. 1. To loue ones ene-  
mies. 2. To take aduersities  
cōtentedly, & couragiously.  
3. To haue no humane res-  
pects, but to measure all  
things by the feare of God.  
4. To be free from the af-  
fection of creatures. 5. To  
hazard your selfe for the  
saluatiō of your neighbour.

There are also added  
nine other degrees of sera-  
phicall Loue, which are so-  
litude, silence, suspension,  
inseperability, insatiability,  
indefatigability, rapture, lā-  
guor, extasy, which would  
require a long discourse,  
but it is from the purpose  
of my present intention.

*Fower.*



*Fower orders of such as aspire  
to perfection.*

## SECTION V.

C O n s i d e r at this time  
what vertues, and in  
what degree you would pra-  
ctise them : For there are  
fower sortes of people,  
which aspire to perfection.

The first are very inocent,  
but nothing generous for  
the excercise of vertues. The  
second, besides inocency,  
haue courage sufficient to  
busy themselues in worthy  
actions, but are very spa-  
ring

ring towards God, and do  
measure their' perfections by  
certaine limits which they  
will not in any sort exceed  
wherein they are not vnlike  
the Oxe of Susis, who out  
of a well drew his vsuall  
number of buckets of water,  
cheerefully; but do what you  
could, it was impossible to  
make him go beyond his  
ordinary proportion. The  
third order is of the feruent,  
who are innocent, generous,  
and vertuous, without re-  
striction, but they will not  
take charge of others, thin-  
king themselues troubled  
enough, with their owne  
bodyes, wherein they may  
many times be deceyued.

The



The fowrth order comprehendeth those, who being enabled through much industry, do charitably open themselves to the necessities of their neighbour, when their helpe is called on, thinking it is to be in some sort euill, not to be good, but for ones selfe.

Obserue what God requires of you, and be you an emulator of the most abundant Graces: But if the multiplicity of these degrees of vertue trouble you, I will shew you a way of perfection much shorter, and more easy.

*A short way of Perfection practised by the Auncients.*

## SECTION VI.

**T**He auncients had this new custome to reduce all ke vertues to certaine heads, and some addicted themselves with so much feruor & perfection to the excercise of one sole vertue, that possessing it in a supreme degree with one single link they insensibly drew along the whole chayne of great actions. One studied all his life time the government of the Tongue, another Absti-

abſtinance, another meek-  
 ſſe, & another obedience.  
 So, it was fownd at the  
 death of a holy man na-  
 med Or (as ſaith Pelagius)  
 that he had neuer told a  
 lye, neuer ſworne an oath,  
 neuer ſlaundered, neuer ſpo-  
 ken but vpon neceſſity: So  
 Iſidore (as writeth Caſſian)  
 ſayd vpon his death-bed,  
 that the Sun had neuer ſeene  
 him take his refection: for  
 he euery day faſted, till the  
 Sun was ſett. So, Iohn the  
 Abbot witneſſeth, that the  
 Sun had neuer ſeene him in  
 anger, that he neuer had  
 done his owne will, nor  
 had at any time taught o-  
 thers, that, which he had  
 not

not first practised himselfe will,  
There was need of much contin  
strength of spirit to come victor  
to this. If you desire matters he  
more imitable be yee assured  
red you will lead a good living  
life, disposing your selfe with  
perpetually to the practise of  
of these three things: To  
*abstaine*, to *suffer*, to go for-  
ward in well doing, as saith  
Saint Luke in the Acts of  
the Sonne of God. To *ab-*  
*staine*. 1. By abstaining from  
all vnlawfull things, and  
sometimes euen from law-  
full pleasures, out of vertue.  
2. By mortifying concupis-  
cence, anger, desire of esti-  
mation, and ritches. 3. By  
gouerning your senses, your  
will,

will, your Iudgment, and continually getting some victory ouer your selfe, by the maistery of your passions. *To suffer* 1. By enduring the burthens of life with great patience, accounting your self happy to participate in the paines of our Sauour; which are the most noble ensignes of your Christianity. 2. By endeavouring to vse a singular meeknesse in bearing with the contradictions, & defects of others. 3. By vndertaking some austerities of body, with counsell. 4. By holding a firme footing in Goodnesse, already begun. For as sayd old Marcus the Hermite:  
The

The wolfe and the sheepe  
 neuer agree together, t  
 breed vp their yong: so la T  
 bour, and loathing neue T  
 make vp perfect vertue. T  
*go forward in well doing*, B T  
 becomming diligent, and T  
 obliging towards all th T  
 world, euery one accor T  
 ding to his degree: but a T  
 boue all, haue still before  
 your eyes, the list of the  
 workes of mercy, as well  
 spirituall, as temporall, as  
 a lesson whereon you are  
 to be seriously examined,  
 cyther for life, or death eter-  
 nall. And for this purpose  
 some Saints had for all  
 Bookes these wordes in  
 their Library.

To visit.	{	To teach.
To quench thirst.		To counsell.
To feed.	{	To correct.
To redeeme.		To comfort.
To cloath.	{	To pardon.
To lodge.		To suffer.
To bury.	{	To pray for the dead.

*The best Art of Man, is to  
oblige another. The time will  
come when death will disarray  
us even to the bones, and leave  
us nothing, but what we have  
giuen to God.*

*Meanes*



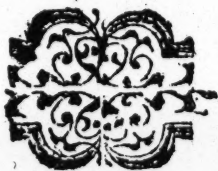
*Meanes to become perfect.*

## SECTION VII.

**F**OR this purpose you must be perpetually watchfull ouer your actiōs, & be like a Seraphin sprinkled all ouer with eyes, and lightes, as Bessarion said. You shall know your progression in vertue, when purged from great sinnes, you begin to apprehend the least; when you shall feele your selfe free from ardent desires of interest, and honour, when you shall haue discharged your  
tongue

ongue from flander, and  
anity, when your heart be-  
commeth very much puri-  
fied in its affections, and  
that you draw nearer to In-  
differency. The meanes to  
make your selfe perfect in  
this manner, is, First to be  
enflamed with a feruent de-  
fire of perfection. Second-  
ly not to neglect the extir-  
pation euen of the least im-  
perfections. Thirdly, to  
haue a good director, who  
may be vnto you, as the  
Angell Raphaell was to  
young Toby, and conse-  
quently to conferre often  
with spirituall men, and to  
be enflamed by their Ex-  
ample. Fourthly to make

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a Poasy of flowers of the  
liues of Saintes, that you  
may take into you the  
odour, and imitation of  
them. Fiftly to render your  
felfe constant in good pur  
poses, and to offer them  
vp to God, as by the hands  
of our Lady, and your An  
gell Guardian.



How



Now one ought to governe him-  
 selfe against Temptations,  
 Tribulations & Obstacles  
 which occurre in the  
 way of vertue.

## SECTION VIII.

**I**N fine seing in the prac-  
 tise of vertues, you must  
 still haue armes in hand, to  
 destroy the powers of your  
 aduersary, and to aduance  
 the affaires of saluation, re-  
 call to your memory the  
 Twelue Maximes, which I  
 proposed against those ob-  
 stacles, which may happen.

X The

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The way to resist temptation is not to frame within your selfe a spirituall insensibility, which is moued at nothing. It is hard to attaine it, so sensible is selfe loue, and had you it, it were to be a stone, not a man. It is not to driue away one temptation by another, and to do one euill to be freed from another; for to pursue such a course, is, like washing ones selfe with inke. It is not to hide one from all accidents that may fall out, and neuer to do good for feare you must fight against euill, but to resist couragiously, in that manner as I will shew you; That  
great

a great man Iohn Picus of  
 Mirandula hath collected  
 twelve notable Maximes,  
 the practise of which is  
 most profitable to enable  
 you for spirituall Combat.  
 . Maxime. That you must  
 be tempted on what side  
 soeuer it happen: It is our  
 profession, our Trade, and  
 our continuall exercise. The  
 Eagle complayneth not of  
 her winges, nor the nigh-  
 tingale of her song, nor  
 the peacock of her Trayne,  
 because it is their kind; & it  
 is as naturall for man to be  
 tempted, as for a Bird to  
 fly, to sing, to prune her  
 feathers. If you forsake the  
 way of spirituall life, fea-

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ring to be tempted, and  
turne towards worldly con-  
tentments, hold it for an  
infallible trueth you shall  
there by become the more  
engaged in them, and which  
is worse, without comfort  
without honour, merit, or  
reward: you shall cast from  
you a paper crosse, which  
if you well knew how to  
mannage it, it would, bur-  
then you no more, then  
feathers do the Bird: you  
shall tast it off ( say I ) to  
take vp another, hard, vn-  
easy, and bloudy, and which  
will make you become a  
companion with the bad  
thieffe. The great Prelate  
Sidonius Apollinaris rela-  
teth



eth that a certaine man called Maximus being arrived at the height of honour by vnlawfull and indirect wayes, was much troubled from the very first day, and breathing out many sighes, spake these wordes *O Damocles* I esteeme thee most happy to haue beene a King onely the space of a dinner time : It is now a whole day that I am such, and I can no longer endure it.

2. *Maxime.* Remember, that in the affaires of the world, we long combat, we trauell painfully, and reape fruitlesly. The end of one toyle is the begin-  
X 3      ning

ning of another, nor in To  
 our paines-taking haue we ted  
 any other hope but perpe ring  
 tually to labour, and as o  
 temporall toyle drawes flax  
 after it an eternity of fus  
 paine.

3. Maxime. Is it not a no  
 mcerefolly to belieue a Pa- tic  
 radice, a life euerlasting, w  
 a Iesus Christ, who made w  
 a ladder of the Crosse, u  
 ascend to the throne of his v  
 glory, and you meane while  
 to be desirous to liue  
 heere with armes a crosse?  
 To see the maister open  
 the way of Heauen through  
 so many thornes, and the  
 seruants to be loth to tread  
 on any things but flowers?

To

To see vnder a head all wasted and worne with sufferings, a delicate member, as one should put feete of flaxe to a brazen Colossus.

4. Maxime. Were there no other fruit in Tribulation, but the conformity which we there by haue with Iesus Christ, the soueraigne wisdom, that would be a high reward. A braue Captaine said to a soldier, who dyed with him: Thou who wouldst haue beene vnknowne all thy life time, it is no small honour for thee to dy to day with thy maister. And who would not account it for

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a great glory to haue the Sonne of God for Captaine with  
for companion, for speaking  
ctator, for Theater, for a  
guerdon in all his afflictions  
ctions, and tribulations.  
Who would not esteeme it  
a great dignity to be daily  
crucified with him? To  
stretch forth his armes, and  
handes vpon the Crosse, by  
with-holding them from  
violencies, from rapines,  
concussions, into which  
the spirit of lying transpor-  
teth vs? To fetter your feete,  
by hindering them to runne  
after the vnbridelled desi-  
res of your heart? To make  
bitter your Tongue by sub-  
duing the pleasures of tast?

To

To couer your body all ouer  
 with woundes by suppress-  
 ing the incitements of flesh,  
 by a holy mortification? To  
 lessen your selfe by the con-  
 tempt of honour, according  
 to his example, who being  
 able perpetually to walke  
 on the winges of Cheru-  
 bins, would creepe amongst  
 vs like a litle worne of the  
 Earth? what a braue thing  
 it were to say, that, which  
 S. Paule did; *I beare the  
 markes of my Sauiour Iesus on  
 my body.*

5. Maxime. Not to con-  
 fide in humane remedies,  
 when you vndertake to o-  
 uercome a temptation; It is  
 not a thing which wholly  
 depen-

depēdeth on vs, It is fit God  
go before, and that we re-  
dily there to contribute of our  
free will. For if he watch not  
ouer vs, it will be hard for  
vs to keepe centinell. Non,  
creature is so weake, as he  
who accounteth himself  
strong. Many good things  
are done in man, which man  
doth not. And man doth not  
any good, which God doth  
not, ( sayeth the Councell  
of Orange ). Who thinkes  
to resist temptations with-  
out his helpe, is like him  
who hastneth to the warres,  
and stumbleth at the thresh-  
hold of the doore. And there-  
fore an affectuall meanes  
in this battell is to be very  
diligent

Gent in prayer, especially  
re the first entrance of a tem-  
tion.

Maxime. When you  
d foue vanquished a tempta-  
Non, take good heed, you  
s ho not presently lay downe  
elfmes and become remisse,  
ngs if you had no other enemy  
and fight withall. As Distrust  
os the mother of safety, so  
thouer much security is the  
llgate of daunger. If your  
eneimy perpetually roame  
h up and downe like a roring  
Lyon, become you on the  
other side a watchfull lyon  
inthe centinells of the God  
of Hoastes.

7. Maxime. Content not  
your selfe onely not to be  
beaten



beaten but assaile your enemy. When Sathan layes snare for you, make you an instrument of merit.

he present you a good worke which glittereth in the world, thereby to tempt you with pride, do the good worke and leaue vanity, referring, and applying all to the greater honour of God.

8. Maxime. When you are in combat fight couragiously, as if you were already certayne of victory. Turne away the ey of your consideration from what you suffer, and hold it perpetually fixt vpon the reward. A great unhappynesse which maketh many to fall headlong

ing into Temptation, is, that they haue their mind bent vpon the thought of the trouble, that they cannot haue time to reflect on the reward, which waiteth on them. When the forty Martyrs were in the frozen Lake, thirty nine of them had their ey on the future Crowne, which they expected, and one of them thought vpon nothing but his Torment, All of them remayned victorious, except this wretched creature, who loosing the glory of patience, came out of the lake, to dy presently after in Infidellity. Do you not imagine, that that which

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which comforted our Sa-  
uiour on the Crosse, in the  
bottomlesse Abisse of Cal-  
lumnies, and dolours, was  
a mirror of Glory, wherein  
he beheld all his passions  
crowned? See what you are  
to do: stay litle on the pre-  
sent, and rest in a strong ap-  
prehension of the future, &  
euer haue these wordes of  
S. Paule in your heart. *A*  
*moment of Tribulation, pro-*  
*duceth in vs an eternall weight*  
*of Glory.* Fight then brauelly  
as if it were the least tem-  
ptation which should assaile  
you and be you assured that  
heerein restes the prooffe of  
your predestination. When  
you haue overcome it, go-  
uerue

erne your selfe like one  
who is ready prest to reen-  
ter into the list and make  
one victory the steps to ano-  
ther.

9. Maxime. Though you  
be valiant, braue not Tem-  
ptation, by casting your selfe  
into the occasions thereof,  
thorough presumption of  
heart: He who much affec-  
teth hazard, in stead of fin-  
ding glory, shall trace out  
his owne tombe.

10. Maxime. A Souerai-  
gne meanes, to conquer tem-  
ptations, is seasonably to  
discouer the countenances  
of them, freely to open your  
heart to your ghostly father  
to declare your thoughts,  
well.

well to vnderstand them, to way  
consider their nature, and them  
to see the power they haue will  
ouer your soule. That ordi How  
narily happeneth ; which terri  
the good Epictetus, saith whi  
It is not the thing that trou and  
bleth, vs, it is our fantasy put  
How many temptations In  
would be ouercome by mi  
sighting them, if one tooke to  
but a litle leisure to laugh at ar  
them? we make Elephāts of o  
flies, and in the confusion n  
of our scattered thoughts, f  
we apprehend dwarfes v  
as if they were gyants : we  
are like litle children, who  
for feare of a vizard hide  
themselues crying in their  
nourices bosomes : but take  
away

way the vizard, and giue it  
 them to handle, and they  
 will make sport with it.  
 How many thinges seeme  
 terrible and impossible to vs  
 which we find ridiculous,  
 and easy to ouercome, if we  
 put but a finger to them!  
 In temptations of pusillani-  
 mity it is good to represent  
 to your selfe the false Gy-  
 ants, as Dwarfes: but in that  
 of Concupiscence, you must  
 not despise any thing, rather  
 feare litle threads, as if they  
 would become huge cables.  
 Both in the one and the  
 other there is nothing to be  
 done, but to dash these litle  
 Babylonians against the sto-  
 nes withstand beginnings,  
 Y and

and suffer not your enemy  
to fortify themselves to  
your preiudice.

II. Maxime. The stone of  
offence and scandall to many  
is, that they liuely represent  
to themselves the sweet-  
nesse of sinne, but neuer con-  
sider the glory deriued from  
the victory ouer a sinne. As  
soone as Man is plunged in  
the puddle thereof, behold  
a blushing soule, drenched  
in pensiuenesse, melancholy,  
and despaire, whom a loth-  
some pleasure, which hath  
passed away as a dreame,  
furnisheth from a dreame  
with a huge heape of scor-  
nes, sorowes and confusions:  
whereas on the contrary he  
who

who hath resisted, finds  
 himselfe content, gene-  
 rous, aduanced and satis-  
 fied with holy comforts,  
 which come from the pa-  
 radise of God. Few men  
 reuolue this thought, which  
 S. Cyprian so much recom-  
 mendeth: which is the cause  
 why the number of the dam-  
 ned is so great, and yet doth  
 it not seeme to you a matter  
 very reasonable, that a man,  
 who a thousand times hath  
 yeilded, once in his life time  
 try the sweetnesse that is in  
 the victory ouer a tempta-  
 tion, to reioyce for euer?  
 many haue beene diuerted  
 from a great, and manifest  
 precipice, by considering  
 Y 2 these



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these wordes. Well! go to  
To yeild to sinne, what will be  
the end of its. So dearely to pur-  
chasse repentance? To render vp  
a renowne of so many yeares, as  
a prey to a most vnhappy mo-  
ment of pleasure? Where is the  
faith promised to God? Let vs  
at least seeke out some place  
where he is not; and where is  
he not? So many starres, so  
many Intelligencyes, where-  
with the world is replenished,  
are as many eyes of God to be-  
hold thee; He himselfe looketh  
into the bottome of thy consci-  
ence. Aske leaue of him if thou  
will sinne. But how will you  
aske it, and how will you ob-  
tayne it? Excercise a litle pa-  
tience, and this temptation will  
vanish

vanish away, as a clowd. Thou  
 goest about to commit a sinne,  
 the pardon whereof is very vn-  
 certaine, but it is doubtlesse  
 throughout all eternity ( when  
 thou hast committed it ) God  
 himselfe cannot make it to be  
 undone.

12. Maxime. Thinke not  
 you are the lesse acceptable  
 to God, when he suffereth  
 you to be tempted, yea with  
 dishonest temptatiōs, which  
 to chaste soules are extreme-  
 ly yrkesome, Alas why! If S.  
 Paule, that Cherubim scort-  
 ched with celestially ardors,  
 who fixed his foote vpon  
 the front of starres ( if we  
 follow the opinion of S.  
 Ambrose, Thophylact, and

Oecumenius) felt the sting  
 of concupiscence in a flesh  
 rapt to the third heauen  
 thinke you, you hauing  
 some good dispositions to  
 do well, you needs must be  
 freed from the warres of na-  
 ture, which perpetually  
 keepe in the lists of humi-  
 lity, your mind a litle too in-  
 dulent to it selfe.

Finally follow the Coun-  
 sell of Cassian, daily con-  
 sider the passions which  
 grow in your heart, as a  
 fisher man beholds the fish  
 swimming in the water,  
 of purpose to catch them.  
 Looke vpon that which is  
 most predominant in your  
 heart, from what roote it  
 riseth

riseth, when it began, what  
 progression it hath made,  
 what empire it ordinarily  
 vsurpeth on your soule,  
 what effects it produceth,  
 whither it be sensuall, or  
 spirituall, what vseth to fo-  
 ment it, what remedies haue  
 most serued to diuert it.  
 Prouide meanes and coun-  
 sell to extirpate it, proceed  
 therein with courage and  
 seruour as in the acquisi-  
 tion of an incomparable  
 good.

But obserue there are  
 some are tempted with a  
 feare to be tempted, and  
 who are passionate (saith  
 Tertullian) for feare to be-  
 come passionate, who are

Y 4 distra-

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distracted out of the ap-  
prehension of distractions,  
which they too troubleso-  
mely reiect. Sleight tem-  
ptations must be driuen  
away by contempt, Great  
by a good renuntiation,  
and if they often and vio-  
lently disturbe vs, and that  
we cannot so readily apply  
remedy therevnto, let vs  
take it as a spirituall Mar-  
tirdome.



*Remedies*

*Remedies against Passions, &  
Temptations, which  
proceed from every  
vice.*

## SECTION IX.

First. To consider that  
Passion is a motion of  
the sensuall appetite, which  
proceedeth from the Ima-  
gination of Good or Ill,  
with some alteration of  
the Body.

2. That there are eleaven  
Passions, six in the appetite  
of Concupiscence, which  
are Loue, Hatred, Desire,  
Auerfion, Ioy, Sadnesse.

Fiue

Fiue in the appetite  
 Anger, Hope, Despaire  
 Boldnesse, Feare, Wrath  
 That there are two wayes to  
 ouercome all Passions, the  
 first whereof is a precaution  
 of mind against all occasi-  
 ons, and vaine apparency-  
 of all worldly things, & the  
 second a serious employ-  
 ment on better things, as  
 Prayer, study, labour, and  
 affaires: but aboue all you  
 must aske of God the light,  
 and strength of his holy  
 Grace, which infinitely sur-  
 passeth all humane reme-  
 dies.

*Let vs now add some preser-  
 uatiues against Passions, and the  
 most ordinary vices.*

*Against*

*Against carnall loue.*

Carnall loue is an inordinate inclination to the impure pleasures of Flesh, which is accompanied with blindness of heart, with Precipitation, Inconsideration, Inconstancy, Hatred of God (because he forbiddeth euill bodily pleasure) with an exorbitant affection of this present life, and with the despaire of life euerlasting.

1. Against this vice we must consider the barrennesse of wordly loues, which are the true gardens of Adonis, where nothing is to be gathered.



thered, but petty flowers encreased  
 uironed with many thornes

2. To set an estimate of  
 things, and not to be decey-  
 ued with semblances.

3. To guard your senses, to  
 fly the opportunityes, and  
 occasions of sinne, & about  
 all to haue a particular re-  
 course to God, vpon the  
 first impression of thoughts.

4. To pull your selfe by  
 maine strength from the pre-  
 sence of objects, and to di-  
 uert your selfe by serious  
 thoughts, and good employ-  
 ments.

5. Often to set before your  
 selfe the imperfection, the  
 Ingratitude, the liuety, the  
 Inconstancy, the treachery  
 of

of creatures, which we most  
ruilely affect.

*Against Auersion, Hatred  
and Enuy.*

Enuy is a discontent at  
another's good which is ac-  
companied with Hatred,  
Sadnesse, ill Ioy, flander, In-  
ventions, and cunning prac-  
tises to hurt another, If you  
desire to resist it.

1. Esteeme nothing great  
in this world ; This is the  
way not to enuy at all.

2. Loue onely the great  
inheritance of the land of  
the liuing, which is neuer  
lessened by the multitude,  
and store of those who pos-  
seffe

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fesse it.

3. Consider attentiuely the  
motiues, which stirre vs  
to the loue of our neigh-  
bour, as the participatio  
of one same nature, same  
life, same bloud, same pro-  
fession, and so many other  
reasons, which are as many  
knottes of amity.

4. The wretched life of  
Cain one must lead in the  
envy, anxiety, vnquiet, and  
rage of a distempered mind  
which causeth the Immor-  
tality of its Essence, to con-  
tribute to the Immortality  
of its punishments.

5. To see how Envy e're  
it is aware oft times serues  
for the exaltation of such

are enuyed.

*Against desire, Hope, and  
worldly Ioy.*

Desire, is a loue of a good  
absent ; Hope, a motion of  
the Appetite, which pur-  
sueth the knowledge one  
hath of a good future, pos-  
sible, and some-what diffi-  
cult ; Ioy, a contentment of  
the mind in the fruition of  
a good. Against these pas-  
sions when they are irregu-  
lar, you must represent to  
your selfe.

1. The disturbance of a pi-  
ning spirit. 2. The insatia-  
tiability of desires.

3. The combats and bat-  
tayles which must often be  
waged

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waged to satisfy one for  
desire. 4. The dishonour  
refusall, insupportable  
a generous soule. 5. The  
dependance, and seruitude  
which must be vndergone  
be acceptable to those  
from whom we expect the  
accomplishment of our wis-  
hes. 6. The facility we haue  
in offending God by ouer-  
much greedynesse of tem-  
porall things. 7. The wret-  
ched, and fleeting pleasure  
we take in things the most  
ardently desired.

8. That God often permit-  
teth vs the accomplishment  
of our desires for punish-  
ment of our imperfections.

*Against*

*Against Sadnesse and Despaire.*

Sadnesse is a paine of the minde for some euill happened. Despaire, an absence of a good impossible, or which we iudge to be such. There is a holy Sadnesse, as is that we conceyue for the passion of our Sauour, or for our sinnes, which is a giift of God, and not a grieffe.

There is a furious one, which hath no eares, and which is rather cured by miracles, then precepts.

There is one naturall which comes from humor

Z and

and another vicious, which is fed by ill habits, and neglect of ones owne salvation.

1. Against this we must consider that our desires & loves oft times cause our Sadnesses: and that the true meanes to lessen the cares which deuoure vs, is to sweeten the sharpe, and ardent affections we haue towards worldly things.

2. The litle account we make of God is the cause we often trouble our selues for friuolous things, eyther such as threaten vs, or such as are happened. He who would throughly loue our great God, who deserueth

to

to possesse all the loue of  
heauen and earth, would  
haue no further feare, nor  
become sad, but for the  
losse of God, whom no man  
looseth, vnlesse he purpo-  
sely forsake him.

3. There are none but the  
teares of the damned which  
are remedy-lesse one who  
may yet be in the way of  
heauen should not vnder-  
take the condition of a litle  
Hell, and he who can hope  
this great All, ought not  
be contristated wih any  
thing.

*Against euill Boldnesse.*

Euill Boldnesse is an  
vndertaking presumption,  
Z z      against



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against which we must  
thinke.

1. That to behold in euill  
things, is to haue a deadly  
instrument of your own vn-  
happinesse, which mokes all  
the exorbitancies of your  
heart to breake forth, to ren-  
der them the more punif-  
hable.

2. That there is no assu-  
red boldnesse against the  
power of God, who in the  
twinkling of an ey ouer-  
throweth the sonnes of Ti-  
tan, to speake with the scri-  
pture.

3. That the strongest things  
are destroyd by the wakest.  
Lyons haue beene deuou-  
red by flies, and wretched  
rust

st, consumeth the hardest  
mettalls.

That to be bold out of  
the presumption of strength,  
the way to become ridi-  
culous in your enterprises,  
and vnfortunate in your  
successes. You must not  
soare to the sun with the  
winges of a Batt, nor sayle  
ouer the Ocean in the shell  
of a Tortoyse.

*Against Feare.*

Feare is an apprehension  
of euill to come, which you  
shall vanquish with these  
considerations.

I. Neyther to desire, nor  
loue any thing inordinately,

Z 3      This

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This is a passage to Tranquility, where vnto Feare neuer arriueth.

2. To haue a strong charity towards God, and to loue him feruently, not doubting to be reciprocally beloued by him. This is the way to enter into a strong confidence: For what euill can we feare against vs, when God is for vs.

3. Wee many times feare euills, which are the sources of great blessings some are not really euills, other are much lesse then we make them, other will neuer happen. Why will you put your selfe into a prison where you are not, or  
on

an on the rack by your meere  
 ear imagination? 4. He who is  
 resolved to suffer all which  
 God will, takes an able re-  
 medy against all sortes of  
 feare: For he that is Maif-  
 ter of sorow, swayeth over  
 Feare, since the euill present  
 is more yrksome then the  
 future.

5. There are naturall Ti-  
 midities, which are extre-  
 mely tyed to flesh, vnlesse  
 we vanquish them, and  
 sweeten them by aequa-  
 inting our selues with the  
 things we feare and by  
 conuersation with per-  
 sons confident and coura-  
 gious.

Z 4 *Against*

*Against Anger.*

Anger, is a motion which proceedeth from the opinion of contempt: against which we must consider.

1. That it depriueth vs of six things very precious, to wit, of wisdom, of iustice, of Ciuility, of Concord, of Trueth, and of the splendor of the spirit of God.
2. That it sodainly transfigureth a man into a litle Monster.
3. That it is preiudiciall to health, which we so tenderly loue.
4. Besides that, it much vilifyeth the person, who is surprized with it, and especially if he be in any eminence.

ency of life, or dignity.

5. That its effects are cruell deuastations pernicious, successes shamefull, and falls most often irreparable.

6. The contentment we haue to haue kept back an ill word, which might haue marred a good butinesse.

7. Alienation from curiosity and incenesse, cutteth the sinewes of anger assunder. The lesse we are curious, the more we are humble; and the more we are humble, the lesse we resent the offence of things, which are with out vs.

8. We must preuent occasions, & not giue ouer much power in our heart, to all those

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those things, the losse of  
which may trouble vs.

9. To eschew accidents of  
place, persons, recreations,  
and of affaires, which vse  
to trouble the peace of our  
mind.

10. If you find your selfe  
inwardly moued, to bridle  
the tongue, that the ressent-  
ments of the heart appeare  
not outwardly, to reenter  
into your selfe, and to aske  
truce of your passion, con-  
stantly belieuing, that we  
shall pardon many offences,  
if we begin but to vnder-  
stand before we grow angry.

*Against Vanity and Pride.*

Pride

Pride is an irregular appetite of proper excellency, which consisteth in fower principall things, which are; To ascribe the good you do wholly to your selfe, & that it is due to your merits; To presume of your selfe, To attribute that to your selfe, which is not in you, To despise others, with desire to be, and to seeme singular.

1. Against this passion it is good to often set before your eies the notable vanity of all worldly things.

2. The misery of our present condition, wherein all things inuite vs to Humility.

3. The vanity of opinion, which hath nothing in it  
but



but wind.

4. The Blindnesse, incapacity, Inconstancy, and perversnesse of the judgments of men, who many times loue, and admire all that, which is the most vicious.

5. The frailty of honour, and reputation sought by vnlawfull wayes.

6. The Torments and tortures of a vayne spirit.

7. Inflation in good successes, and faintnesse in bad.

8. The surprizall of your sleights, and weaknesse, which cannot be hidden from the most iudicious.

9. The worine which gnaweth all good workes by the meanes of vanity, and shame-

amefull deprivation of  
ernall blessings, to labour  
the search of terrestriall  
smokes.

*Against Gloutony.*

Gloutony is an inordinate  
appetite of meate, & drinke,  
if you desire to ouercome it.

Represent to your selfe  
the miserable state of a spirit  
drutish, and be myred in  
flesh. 2. The hardnesse of  
heart. 3. The stupidity of  
understanding. 4. The in-  
firmities of body. 5. The  
loss of Goods. 6. The ruine  
of reputation. 7. What a  
horror it is to make the  
members of an yncleane  
crea-

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creature of the members ly  
Iesus Christ. 8. What  
indignity it is to adore, a  
serue the belley, as a brut pat  
and base God: 9. The gre  
inundation of sinnes whic bl  
proceed from this source eff  
10. The punishments of li  
God vpon the voluptuous

*Against liberty of Tongue.*

Liberty of Tongue is a  
itch to speake without li  
mit, against which we mu  
consider that it is the thron  
of vainglory.

2. An vndoubted note of  
Ignorance. 3. The gate of  
flaunder. 4. The fore runner  
of Floutes. 5. The Archited

ers lying.

The desolation of the  
spirit of piety. 7. The dis-  
turbation of the custody ouer  
the heart. 8. The insepe-  
rable companion of Idle-  
nesse, as witnesseth S. Iohn  
Climachus.

*Against Sloth.*

Sloth is a remissnesse of  
spirit in vertuous actions,  
which is accompanied with  
an effeminate softnesse, with  
adullnesse, with an ouer  
much loue of life, with an  
apprehension of labour, &  
of all things vneasy to flesh.  
Against which we most  
weigh. 1. The indefatiga-  
ble

ble toyle of all creatures  
the naturall & ciuill worlde

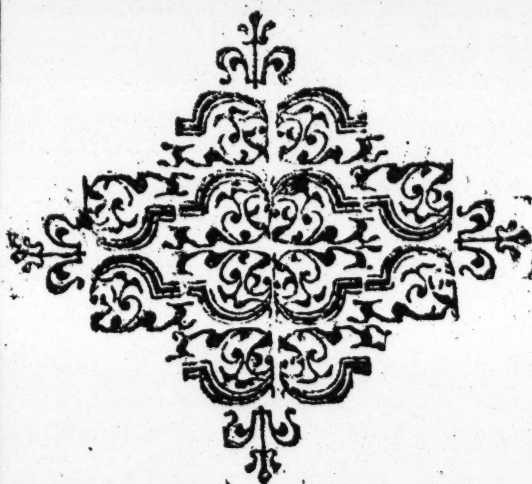
2. The facility of good wo  
kes, since Grace was giue  
by Iesus Christ. 3. The an  
xiety of a spirit wandring  
and floating. 4. The shame  
and contempt. 5. The con  
fusion at the day of iudg  
ment. 6. The losse of irrecor  
uerable time.

*Against Auarice.*

Auarice is an excessiue  
desire of gaine which is wait  
ted on by hardnesse of heart  
Disturbance, Violence, De  
ceit, Periury, & Treason. It  
bereaueth the mind of the  
hope of heauenly things, I  
fixeth

DIVNAL. 427

es keth it to the Earth, ma-  
orl eth it odious to others,  
wo supportable to it selfe,  
iue and many times drencheth  
e an in the last of miseries.



Aa

THE



THE THIRD  
PART OF THE  
DIURNALL.

---

*Affaires, and their im-  
portance.*

SECTION I.

**T**HE third employment  
of the day, is in the af-  
faires we handle, whether  
it be for the publique, or  
for your particular in the  
gouernment of your family,  
or in discharge of some of-  
fice.

vice. A good emploiment is  
 a good deuotion, and there  
 is nothing more to be feared  
 then Idlenesse, which is the  
 very source of sinne. He who  
 laboureth ( sayd the au-  
 cient Fathers of the desart )  
 is tempted but vvith one di-  
 uell; he vvho is idle hath  
 them all at once. No man is  
 so noble, vvho ought not to  
 find out some manner of  
 employment. Had Iron vn-  
 derstanding, it vvould say,  
 it had rather be vsed in fre-  
 quent labour, then to grow  
 rusty in the corner of a  
 house.



~~~~~

*Two heads, to which affaires  
are reduced* -

## SECTION II.

**V**VE must in affaires he  
consider the *Sub* no  
*stance* and the *Forme*. The no  
*Substance* ; for it is a great no  
vvifdome to make a good m  
choyce in this point , to vn- h  
dertake good employments, n  
to leaue the bad , which do f  
nothing but trouble the  
mind , and choke the sense  
of deuotion , especially  
vwhen there is no obligation  
to vndertake them. Those  
are truely ill in health vvho

out

out of curiosity interpose  
 themselves, to know, to  
 do, and to sollicite the affai-  
 res of others: It is enough  
 (sayth the Emperour Anto-  
 nin) for euery one in this  
 life to do that vvell, vvhich  
 he professeth. The Sun doth  
 not the office of the rayne,  
 nor rayne of the Sun. Is it  
 not a meere frenzy, To see  
 men in the vworld, vvhich  
 haue nought to do, but to  
 meedle vwith all, and per-  
 forme nothing.

As for *forme* in the exer-  
 cise of charges, of offices,  
 and affaires, therein must  
 be vsed *Science, Conscience,*  
*Industry, & Diligence.* Science  
 1. In learning that vvhich

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is profitable to be knowvne,  
for discharge of your duty.

2. In informing your selfe of  
that from others vvhich you  
cannot vnderstand by your  
selfe 3. In giuing eare most  
gladly to aduise, by exami-  
ning, and pondering it vwith  
prudence, and in all things  
directing your selfe by coun-  
sell. *Consciēce* In performing  
all vwith good intentions,  
and great integrity accor-  
ding to lawes both diuine,  
and humane. *Industry*, In  
doing all things discretely,  
peaceably, vwith more fruit  
then noyce : in such fort  
that no anxiety may appeare  
in employments, like vnto  
that Prince, of vvhom an  
Auncient

ne, Auncient said, That in his  
 ty. most serious affaires, he see-  
 of ned allvvaies at leysure. *Di-*  
 ou ligence, In carefully spying  
 our out occasions, and doing  
 ost euery thing intime, and  
 i. place, vvithout *disorder*, *con-*  
 th fusion, *Passion*, *Hast*, *Irresolu-*  
 gs tion, and *Precipitation*. These  
 n. are the defects vvwhich for  
 g the most part destroy good  
 order. He, vvho hath neuer  
 so litle vnderstanding, and  
 good disposition shall euer  
 find vvherein to busy him-  
 selfe, (especially in vvorkes  
 of mercy) amongst so many  
 obiects of the miseryes of  
 ones neighbour.

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*Of the Gouvernement of a  
Family.*

SECTION III.

**H**E hath somevvhat to do, vvho hath a family to gouerne. A good Father vvho breedeth his children vvell, that they may one day serue the common vvealth performeth an importāt busynesse for the publique. A mother vvho traineth vp a litle Samuel for the seruice of the Tabernacle, as did S. Monica her sonne Augustine, obligeth all posterity. A maister, and a mistresse,  
vvho

who keepe their domesti-  
 que seruants in good order,  
 merit much before God,  
 and men. Fovver things very  
 considerable are to be vsed  
 therein, *Choyce, Gouvernment,*  
*Example , Entertainment.*

*Choyce* in the consideration  
 of the Quantity, Quality,  
 Capacity, Fidelity of those  
 vvhom you take into your  
 seruice. As for Quantity, it  
 ought to be proportionable  
 to your estate, and reue-  
 nevves: It is a folly to make  
 ostent of a number of ser-  
 uants for meere vanity: As  
 did Herod the sophister( ac-  
 cording to the relation of  
 Philostratus,) vvho allovv-  
 ed his sonne tyventy, fovver  
 pages

pages, euery one of vvhich atis  
bare the name of a letter of the  
the Alphabet: for so blockish w?  
was this child, that he coulde  
not othervvise learne the or  
first elements. The starres  
which are least in compasse  
are nearest the pole, and at  
men least embroyled in affai  
fares, many times most ap  
proach vnto God. A huge  
pompe of followers, is an  
argument of much scarcity:  
were there such a Beast,  
as the Hebrew Fables fai-  
gned, to whom we should  
daily giue the grasse of a  
thousand Hills, for his  
share, would you account  
him more happy, then  
the litle nightingale, which

his satisfied with a few seeds,  
 or the Bee which liueth on  
 killow? The Ritch man hath  
 pulled of many Crownes, the  
 the more of a litle bread : both  
 are indigent , yet the one  
 lesse then the other, since he  
 hath lesse need. A great  
 traine of seruants makes not  
 a man the more happy : For  
 here is not any one a grea-  
 ter Maister , nor better o-  
 beyed, then he, who well  
 knoweth how to serue him-  
 selfe.

For Quality : Take good  
 heed least you resemble Sor-  
 cerers, who will not stick to  
 see the diuell, so they may  
 make vse of his seruice for  
 their purposes. Either you  
 must



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must take good seruants,  
make them such; In the  
case there is good happ,  
in the other very often much  
difficulty: For many are  
vnlike *S. Vincent Ferrer*  
his Ass, who did more for  
a Carter who called vpon  
the diuell, then for his Ma-  
ster who lead him a long  
Gods name; which the holy  
man feing, he ridd himself  
of him, not being able to  
endure such brutishnesse  
euen in a Beast: and can you  
imagine, that for the neces-  
sity of your affaires, it would  
be fit for you to beare with  
a man who hath neither  
God, nor conscience: that  
so your children may there  
by

s, y at first suck in the ve-  
 e o me of his conuersation.  
 ,a For Capacity; It is most  
 nu certaine, that besides Ho-  
 e n esty, there must be ability  
 ri n charges: and allthough  
 fo t be said that Saintes are  
 oo good for euery thing, yet  
 ai God doth not allwayes giue  
 g them both the desire, and  
 l the meanes to deale in all  
 f manner of professions. Our  
 abilities are limited, as are  
 our mindes, and euery one  
 hath his particular talent,  
 which ought to be vnder-  
 stood by such as will make  
 vse of it.

For fidelity; It is one of  
 the Qualities, which the  
 Ghospell attributeth to a  
 good

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good seruant : You haue  
reason to require it , and y  
prudently to obserue it, not  
by suspitions, and iealousne  
sies, which serue to no other  
vse, but to vex those who  
haue a disposition to do  
well. A man many times  
made faithfull, and loyall  
by being thought so, and  
diuers by perpetually fea  
ring to be deceyued, haue  
taught others to deceyue  
shewing them the read  
way to sinne by their dis  
trust, as (sayth the Roman  
Philosopher,) you must af  
ford your officers the com  
mand, and liberty, which  
their places require, and  
not euery hower reprehend  
them

haem for trifles : Howsoever you must carefully re-  
 , true the maine state of your  
 alowne affaires to your owne  
 oth knowledge : For it is as  
 wreat a folly indifferently to  
 oust all men , as to be diffi-  
 esent of all the world.

---

*Of Government in spirituall  
 things.*

S E C T I O N I V.

**W**Hen you haue hap-  
 pened vpon a good  
 choyse , Government is no  
 difficult matter : For S. Au-  
 gustine sayth , there is no-  
 thing

thing so easy as to persvade  
good amōg those who must  
desire to put it in execution  
Gouverne your family in the  
manner, as the good S. Beac  
zeal did his, of vvhich the  
reuerent Father Binet has  
framed so natie a pou  
traict. First banish vice and  
scandall from your house  
Let loue-daliances, and such  
vnvorthy things neuer ap  
proach thither, no more  
then the serpent to the  
flower of the vine: Let no  
suffet and Drunkenesse, no  
loose ryot so much as know  
your gate: Let Game find no  
harbor there: Let neyther  
uncleane word, nor blas  
phemy be heard, because

Nabuchodonozor cau-  
 ed the Pages which wai-  
 ed on him to learne his  
 language : So the diuell  
 teacheth those his Dialect,  
 who already seeme to be  
 in his power.

Vice being exiled, accu-  
 some your household peo-  
 ple to some deuotion, cau-  
 sing them carefully to heare  
 Masse, especially on Fe-  
 stiualls commanded, cal-  
 ling vpon them to frequent  
 the Sacraments according  
 to their condition, and as-  
 sembling them as Saint  
 Charles Borromeus did in  
 the euening, or at some  
 hower of the day, to say  
 Bb some

some prayers together, for the  
conueniency of place per- as I  
mit : as allso to see how in a  
they are instructed in the man  
articles of Faith. Wi

Your example will d flex  
more, then all your wor like  
des : For the life of thi  
good Maister and Mistres lib  
is a perpetuall Censure in m  
his house. Those vvh m  
seeke to gaine their goo h  
opinion, desire to be lik r  
them and by that mean i  
vvhilst they endeauour to  
be esteemed, they becom  
good. We liue in an Age  
vvherein vve stand more  
in need of Examples then  
precepts. Seruants cleaued  
to

to the pillars of a house,  
 as Iuy to great Trees and  
 in a vvord at the Com-  
 mand of Great ones all  
 Wills are of vvaxe, so  
 flexible they are. It is fit  
 likewise ( to make good  
 this opinion ) that you be  
 liberall according to your  
 meanes in the entertain-  
 ment of your family by  
 honourably disposing of  
 requisite expences, both  
 in matter of necessity, &  
*Decorum*. For netts are v-  
 sed to catch fish, and li-  
 berality as golden threads  
 to catch men.

Besides, forget not in  
 the maine mannage of your

B b 2 affair



affaires to inuoke most particularly the assistance of our God, oft-times saying ouer these wordes of Salomon in the Booke of Wisdome,

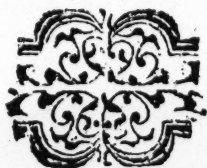
*My God, giue me the wisdom, which waiteth on thy Throne, send it from the Sanctuary of Heauen, and the seate of thy Maiesty, that it may abide with me, trauell with me, and may make me to know thy blessed will, to put it in execution.*

Preserue your selfe from indiscreete hast in the beginning of a busynesse, from anxiety in the progression, and despaire in the end. If  
your

par your proiect proceed well,  
 of iue prayse to God, and  
 uer example of modesty to your  
 on neighbour. But if matters  
 ne succeed not to the Tone  
 of your owne liking, prac-  
 is- tise to follow the measure  
 by of the diuine Prouidence,  
 n- which maketh all the Har-  
 be monies of the world: The  
 ic ordering of a businesse is in  
 b your power, not the e-  
 uent. You must not wish  
 all matters may happen, as  
 you would but take them  
 as they happen. Accustome  
 your selfe not to be con-  
 tristated at worldly acci-  
 dents, no more then you  
 would be at an ill dreame.

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For all heere beneath passeth away as a dreame: and we do much, if loosing all we retayne this belieffe but by a long soothing of our proper wills, we haue almost forsaken (as saith Cassian) the shadow of Patience.



*Adnise*

*Aduise for such as are in  
employments, and Go-  
uernments.*

## SECTION V.

**S**aint Bonaventure wrot  
an excellent Treatise,  
which he calleth the win-  
ges of the Seraphim, where  
in he giueth most sage in-  
structions to those, who  
are in office and gouern-  
ment, where of heere in  
part, take the substance,  
and marow, which I in-  
treate you thoroughly to  
tast. He giueth his Seraphim  
fix winges, the first is, The  
B b iiij. zeale

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zeale of the honor of God, way  
which you shall attaine to, you can  
by obseruing fower things, and w  
To wit.

1. Neyther to commit, nor  
giue to those who are vnder  
you the least suspition of  
euill, or sinne.

2. Not to permit it in any  
kind, not withstanding the  
allurements which may  
soth you vpon one side, and  
the importunityes which  
will assaile you on the o-  
ther.

3. Neuer to be willing  
that an euill Act be done  
before it come to your  
knowledge, for that were  
to betray your conscience.

4. To correct, and take  
away,

way disorders as much as  
 you can possible. The se-  
 cond wing which you ought  
 to haue, is the *Spirit of com-*  
*passion* to helpe the sick, the  
 aged, the feeble, the faint-  
 hearted, the afflicted, for  
 they are poore Porcupines  
 laden with prickles, and a-  
 erbityes, to whom you  
 may be a sanctuary, and a  
 Rock of Refuge.

The third wing is *Pa-*  
*ience*. In so many trauels, &  
 cares, which are almost in-  
 seperable from charges, and  
 gouernments. Patience in  
 the ill successe of affaires,  
 which do not allwayes prof-  
 per answerable to our en-  
 deuour, and good desires.

*Patience*

Patience to tolerate the  
 vngratefull, who many  
 times throw stones at those  
 who giue them hony-comb  
 bes, not much vnlike the  
 Atlantes, that shot arrowes  
 against the sun. Patience  
 in the occasion of wordes  
 and affaires, when one  
 treateth with such people  
 as are quickly displeased  
 and heated with anger. It  
 is a great vertue to mollify  
 them with a sweetnesse,  
 peacefull, silent and cha-  
 ritable, and as it were to  
 cast oyle into an enraged,  
 tempestuous sea. An Aun-  
 cient, sayd, That he who  
 could well endure an in-  
 iury was worthy of an  
 Empire

th  
m  
of  
m  
th  
ve

empire. His silence alone  
will disarm a passionate  
man, and prostrate him  
at his feet, who seems  
proudly to thunder over his  
head.

The fowrth wing is *Example*, which is especially obserued in three things. 1. In putting into practise the good Counsells, and precepts, which we teach others by word. 2. In mannaging dignity and command in a manner neither harsh, haughty, nor arrogant, but sweet affable, and communicative. 3. In entertayning also a decent and moderate



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derate grauity, that these  
character may not be vit  
fyed, which God impre  
feth on those, whom  
calleth to charges, and com  
mands.

The fift, and principa  
wing is called *Discretion*  
without which all vertue  
become vices : For the ho  
nor of great Actions con  
sisteth not so much in doing  
good, as in doing good, wel

This Discretion is mani  
fested in fower things, In  
mannaging good with good  
iudgment, In correcting e  
uill ; In well administring,  
and dispatching temporall  
affaires, recommended to  
your charge, and amidst  
these

these enconibrances, to sup-  
port, and preferue your selfe  
fresh water in the salt sea.

The mannage of good is  
preserued in three principall

acts. The first is to cause

those, who are vnder you,

strictly to obserue things

necessary, and which cannot

be omitted without disor-

der, or scandall. The se-

cond, to winne, and sweet-

ly attract euery one accor-

ding to his condition, his

capacity, and discretion, to

workes the most perfect,

wherein they haue no for-

mall obligation. The third

to dispose with a good Oe-

conomy charges, and bur-

thens according to the in-

clinations

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clinations, and strength  
those spirits you gouerne

As for correction, eyther  
they are sleight faultes  
persons well condition  
whom you are to corre  
(and those are to be han  
led with much sweetnesse  
or they are couert vices  
some maligne conscience  
which you neither ought  
nor can discouer; Heere you  
must exercize much pa  
tience, Industry, and wi  
dome, to vn-neastle vice  
and draw the winding se  
pent out of his caue, as by  
the hand of a Mid-wife  
(as saith the scripture):  
they are publique sinnes of  
desperate people, who of

fen

nd without hope of amen-  
ment; to the infection of  
ery many, and heere it is  
where you must fortify  
our selfe with all your  
power, to take away the  
uill, and the euill-doers.

As concerning temporall  
affaires, vse them in such  
fort, as we haue sayd be-  
fore, and take good heed  
you entangle not your mind  
in them, as a Fish in the net  
depruiuing, it of the liberty  
of the children of God, to  
serue the world.

Above all, euer looke  
well to your selfe, as the  
mayne and prime piece of  
your gouernmēt, keep your  
conscience

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cōscience cleane, confident  
and peacefull speaking and  
doing all things with great  
circumspection, and neuer  
despising their counsell, who  
are able to aduise you.

Lastly your sixt wing is  
Deuotion, which is diuided  
into three sortes, the one  
common, the other particu-  
lar, the third continuall. The  
common consisteth in exac-  
tly performing duties of  
piety within the limits of  
your profession, and to do  
them by way of imitation  
of that heauenly warr-fare,  
which is perpetually em-  
ployed in the prayes of  
God, and by way of edifica-  
tion of those to whom you

ow

now this good example. Particular deuotion obligeth you to seeke a particular refuge in the Tabernacle, following the stepps of Moyses, according to the necessities of your charge. Continuall deuotion tyeth you to a most feruent exercise of the presence of God, which you shall witnesse by hauing a desire to please him in euery place, in all occasions, and in all actions, and by dedicating to him all your workes before you begin them, and at the end of them to set the seale of thanksgiuing, due to his diuine Maiesty.

Imprint very deepe into

CC your

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your heart the wordes of  
S. Bernard, which are in  
his first booke of Consideration, fift Chapter.

If you be a man of employment, and that all the world haue a share in you. Take a part in your selfe, as well as others. Frustrate not your selfe of a good, so iustly yours, and be you none of those, who trauele incessantly, and neuer returne back againe to their lodging.

THE



THE FOVRTH  
PART OF THE  
DIVRNALL.

---

*Recreation, and neces-  
sity thereof.*

SECTION I.

**F**OR as much as con-  
cerneth Recreation,  
which is vſed in com-  
pany, at repaſt, in honeſt  
Game, in walkes, in good  
conuerſation, it is neceſſary  
to diuert the mind and re-

Cc 2 paire



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paire the forces. Cassian in  
his 24. collation, chap. 2.  
tells, that a Huntsman ha  
uing on a time fownd S  
Iohn Euangelist sporting  
with a partridge, was ama  
zed, how one, of so great  
reputation could entertain  
himselfe with so slender a  
recreation. The holy Saint  
seing this man had a Bow  
in his hand, asked him, why  
he did not allwayes cary it  
bent, and he answering it  
would weaken, and marre  
it, the Apostle replyed, so is  
it with the mind of man,  
which must be sometimes  
vn bent that it may shoote  
the better.

*Pleasures*

*Pleasures of Taste.*

SECTION II.

**N**Ote, you must vnbind,  
 not loosen the mind:  
 Preferue your .selfe from  
 these excesses, which make  
 men now a dayes as glo-  
 tonous in the eyes, as Belly.  
 It is a straunge vanity to af-  
 fect the reputation of know-  
 ing, and distinguishing the  
 tast of dainty morcells, to  
 set all your mind to serue  
 that part of the body, which  
 hath least of the soule, and  
 to cherish a renowne, which  
 Cc 3 engrosseth

engrosseth onely with the  
 fumes of the Kitchin. Vnres  
 not your belly as Caligula  
 did his horse ; For he alon  
 lowed the attendance and  
 pompe of a Prince to  
 beast, to whom nature awh  
 lotted nothing but Oates  
 and hay : yet you do the  
 like, when you bestow so  
 much cost and endeauor to  
 pamper the most bestial  
 part in you, which the di  
 uine Prouidence would haue  
 to be very sparingly nou  
 rished. Those great feastes,  
 which begin with vanity,  
 and are lenghtned out with  
 so much ryot, perpetually  
 conclude in folly, and very  
 often in repentance. Nought  
 els

this is gayned from the pleasures of the throte, but a gulldoy the more crazy, a prison of flesh the straighter, and a death more speedy: Unhappy are the banquets, at which the hunger of the poore accuseth before God: that is aboue sixteene Ages ago, since they burned the tongue of the rich Glouceston, buried in Hell, of so many tunnes of delicious wines there being not left him one filly dropp, to refresh him.

If you desire to know what the Banquets of the aũcient Christians wereof, which should be the modell of ours, the excellent Tertul-

lian frameth a discourse thereof in his Apology. Our feastes (saith he) shew in the beginning by their names what they are : They are termed Charityes, because they are instituted for the comfort of the poore : Our table ressembleth an Altar, and our supper a sacrifice. We regard not what it cost vs : It is a gaine to spend for pietyes sake. Our table hath nothing which fauoureth of basenesse, sensuallity, or immodesty ; we there feed by measure, we there drinke according to the rules of Purity, we eat as much as is necessary for those who must rise at midnight to offer

fer their prayers to God:  
we there speake and con-  
uerse, as in the presence of  
God, with hands washed,  
and candles lighted; euery  
one repeateth what he  
knowes of holy Scriptures,  
and of his owne inuention,  
to the honor of God: Prayer  
concludeth the banquet, as  
it began it. From the ta-  
ble we go vnto the excer-  
cize of modesty, and ver-  
tue: you would say if you  
saw vs, that it were not a  
supper we tooke, but a  
lesson of sanctity; Alas!  
Compare the feasts of many  
Christians to this, and you  
may as well paralell the  
table

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table of Centaures, to the  
banquet of Angells.

Take your refection as if  
an almes from heauen, and  
complaine as litle as you  
can of your viands ill dress-  
ed, shewing therein your  
litle care of those things  
which concerne the Body.

---

*Of Game.*

### SECTION III.

**F**Ret not your selfe li-  
kewise in those Games  
of hazard, which haue in  
them so much auarice, fer-  
uor, and flames. Should

the man committ no other  
 sinne, but to be conuer-  
 sant a third part, or the  
 moiety of his time with  
 Kings & Knaues of Cards,  
 being inuited to the society  
 of Angells, should he not  
 do ill? But besides that  
 this euill Game is the in-  
 uention of the French Za-  
 bulon, as Saint Cyprian  
 obserueth in the Treatise  
 he wrot, touching this  
 subiect; It is the Altar of  
 Fortune, detested by the  
 Prophet; It is the shopp of  
 deceit; The schoole of Aua-  
 rice; The apprenticeship of  
 blasphemy; The Skirmish  
 of choler; where Amities  
 become enraged Thefts,  
 unpunish



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vnpunished, and sweet must  
thers are committed, and  
from whence one common  
ly caryeth away nought, but  
a Tempest in the mind, gaga  
in the heart, and wind in  
the purse. Who can at the  
day of Iudgment excuse one  
that gameth his gold away  
with a profuse hand, and  
keepe back the wages of a  
seruant, or the life of a  
poore creature, that pineth  
and quaketh with cold at  
his doores. The soldiers of  
Pilate threw dice on the  
garment of the sonne of  
God, as on the Bloud which  
dropped from his Body:  
but they were Hangmen,  
and miscreants: who would  
not

must tremble at a Christian,  
 among so many Ima-  
 mons of the suffering of the  
 bone of God, without any  
 regard of times, of God, or  
 men, playes away the  
 of his dome-  
 ques, whom he neigle-  
 eth, or of the poore,  
 whom he dispoyleth? Take  
 away these follaces, which  
 are brought forth, as the  
 salamander in the teares of  
 heauen.

of Clemens Alexandrinus  
 his booke called the Pe-  
 agogue, well discouereth  
 that these games of cards,  
 and Dice, and such like were  
 receyued into the primi-  
 ue Church: For he sheweth  
 that

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that such pastimes are oft  
times, as a Bubb'ling, or ou  
flow of delights ill red  
fyed, and an indigestion  
euill Idlenesse.

If we must needs Gam S  
to giue satisfaction to  
thers, we ought ( at least  
to take care, it be for some  
good purpose, that it be  
among our equalls, and  
without passion, litle, and  
moderate, and for the auay  
of the poore.

Before Game, practis  
purity of intention; In  
Game, Modesty, Alacrity  
and Fidelity; After Game  
Discretion, and Silence.

---

*Of Dauncing.*

## SECTION III.

FOR Daunces, Bals, and Song, that is true which is said by the holy Bishop, and excellent Author in his Introduction, that they are like mushromes, the best of which are worth nothing. Ryot, vanity, foolish expence, maskes, good cheere, night, youth, loue, liberty, are as dangerous counsellors of wisdom, as euill instructors of modesty.

One

One may amidst the m  
 be sanctified by miracuric  
 but we daily see many le b  
 by infirmity: If we be mone f  
 infirme, then miraculou the  
 we ought to seeke for thnd  
 safety in the flight from o ne  
 casions, which we cannot u  
 find in the strength of o or  
 mind.

The fable tells, that th  
 Butterfly asked the Owle th  
 how he should deale wit m  
 the Fire, that had singe ft  
 the tipps of her winges; & P  
 he aduised her, not to com n  
 neare, so much as to th r  
 smoke thereof. With wha f  
 conscience can a faithful  
 soule frequent worldly re  
creations, which haue layd  
 fe

ho many blemishes vpon its  
 acurity. Must we stay till we  
 be burnt before we go from  
 the fire? I wonder at those,  
 who would spiritualize Bale  
 and reuellings, and accord  
 them with frequent com-  
 munion; They would in  
 conclusion fall vpon the In-  
 dustry of the Emperour A-  
 tharian, who layd Adonis in  
 the cribb of Iesus. There  
 must be so many circum-  
 stances of intention, of time,  
 place, persons, and man-  
 ner to season such pleasu-  
 res aright, that the absence  
 from them would be much  
 easyer, then the vse.

D d

of



*Of wanton Songs, and  
Comedies.*

SECTION V.

**I**F you speake of wanton  
Songs, of the reading of  
naughty bookes, of im-  
modest Comedyes and  
stage-playes, your conf-  
cience (which is the scho-  
le Mistresse of the soule)  
whispers you more of  
that, then perhaps you  
are willing to belieue.  
Such recreations serue as  
Harbingers to disorder,

as

as hands to Sensuallity, as  
Tinder to sinne, and scan-  
dall to vertue. Euill, at that  
time entreth into you,  
through all the Gates of the  
Senses, and issueth not out  
again, but by the poster-  
ne of penance, which is  
not allwaies open to our  
Indispositions. A yong  
soule is surprized therein,  
as in a golden snare, and  
verily to personate a sinne,  
is not onely to teach it, but  
command it: For we liue  
now in an Age, where to  
know, and do ill, haue ( as  
it were ) no Medium to se-  
perate them, and if we be  
vertuous, it oftentimes  
procedeth rather out of  
Dd 2 the



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the Ignorance of vice, then  
from precepts of vertue,  
(sayth Saluianus.)

---

*Of Pleasure in walking,  
and running.*

## SECTION VI.

**R**ecreations the most innocent are euer the most commendable, as are those, which are taken in the Countrey in the exercise of Body : For the Countrey life (sayth worthy Columella) is the Cousin-german of Wisedome.  
Take

Take away the comforts which are had in Churches, in matters of Iustice, learning, Arts, and commerce, what are great Cittyes, but great prisons? Men liue there as Birds in Cages, They pester one another, and be dawbe each other by a frequent and contagious conversation. The turmoyle of affaires, the importunity of visits, the sottish tyranny of Complements deceyue them of the moiety of their life. In the Countrey, the Heauens, the Ayre, the Earth, the waters, which Cittyes depriue vs of, are afforded vs wiht farre more freedome. There, all gods  
Crea.

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Creatures speake to vs face  
to face , and tell vs the  
wonders of the Creator.

The Christians of the pri-  
mitiue Church made Her-  
mitages of their Farmes , to  
fownd a retreat from af-  
fares of the world , and to  
hearken to the hower of  
their last repose : but many  
now a dayes make of their  
Gardens Temples for Bel-  
phegor , where , no other  
Deities are adored , but  
the Belly , Riot , Game, and  
Impurity.

Many vse aire-takings, &  
Barley breakes , where they  
run not farre without stum-  
bling : For they rather res-  
semble the list of Atalanta,  
and

and Hippomenes, then the  
 race wherein S. Paule ex-  
 horteth the Christians to  
 runne. There oft it is, where  
 the senses flattered with a  
 thousand delightfull ob-  
 jects, put themselves into  
 the field, where the bloud  
 is enflamed, the tongue is  
 vnloosened, concupiscence  
 enkindled, and where false  
 liberty many times teareth  
 off a piece of the scarfe,  
 which hitherto veyled the  
 face of Modesty, and auda-  
 ciously now becomes a Por-  
 tresse to wantoness. Such  
 kind of sacriledges, dry  
 vp. Yeares, bring disorder  
 into seasons, sterility into  
 the bowells of the earth,

Dd 4 and

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and despaire into our My-  
feryes.



*Of fower conditions of Re-  
creation.*

## SECTION VII.

**Y**Our Recreation ought  
to haue fower remar-  
keable things ; Choyce Of  
Persons, Good intention , Inno-  
cency, Moderation. Choyce of  
persons, by auoyding ill com-  
pany, as the most daunge-  
rous shelve of life : For the  
Fellowship, and society of  
badmen is like vn-do bund-  
les

ly. es of thornes, which keepe  
together to burne and crac-  
kle in the fire: Your ami-  
tyes should be vertuous,  
faithfull disinteressed, if  
you thence expect any fruit.  
*Good Intention*: Such as is fit  
to mainteyne health, and  
strength to serue the soule:  
For a good man, should  
find merit in play, and Re-  
past, as S. Frauncis, who  
rose in the night, and fed  
before a poore hungry fryer,  
to take from him the shame  
he had to eat at an vnyfuall  
hower.

*Innocency*, for considera-  
tion must be vsed therein,  
least nature be dissolued  
into a brutish life, alltoget-  
her

ther vnworthy of a generous soule. Pack hence Gloutony, retchlesse game, bold scoffing, and Detraction, which is now a-dayes very hard to be auoided.

The most ordinary Booke in companyes of men, is man himselfe : You shall find very few who in this Age delight to talke of the new, or old Testament, nay verily not so much as of the auncient Roman Consuls, or Ægyptian Pyramids, or of the antique warres of Cæsars : Men study the Booke of the Times, talke of Garbes, Habits, countenances, estates, qualityes, affaires, customes

mes, and alliances: and although they haue no purpose to offend any, yet is it a matter very easy in so great a variety of discourse to let many wordes fall, which had beene better to haue beene silenced. It is a singular industry to make a good discourse slide into conuersation, whither it be vpon occasion, question, consequence, narration, or proposition, as the Reuerent Father Iaquinot obserueth in his Adresse.

*Moderation* since (as the wise man saith) as we must not excessiuely glut our selues with honey: so ought  
we



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we to take heed, that re-  
creations which are made  
to refresh the mind, tend  
not by exorbitancy to dis-  
solution : You must ob-  
serue what Time place, and  
persons require , and to  
find out your selfe in some  
recreation , you must not  
go out of your selfe by pro-  
fusion.



of

*Of vicious Conuersation, and  
first of the Impertinent.*

## SECTION VIII.

**T**He Hebrewes say, game  
Anger, Glasse, and  
Conuersation are the win-  
dowes of the soule, which  
many times let it see more  
then it would. That man  
is wise, who makes vse of  
conuersation as of a file to  
pollish his mind, and euer  
to render it the more apt  
for its functions.

Vicious conuersation, is  
drawne ( as it were ) to  
three

three heads, to wit, The  
 impertinent, the vaine, the  
 maligne, The impertinent,  
 as the clownish, the sottish,  
 the troublesome, which  
 happeneth to many through  
 the want of Prudence, Fas-  
 hion, and Ciuility.

Theophrastus, one of  
 the quaintest witts of An-  
 tiquity, relateth some pas-  
 sages thereof, which he  
 saith he obserued in his  
 time, as arguments of the  
 weaknesse of mens iudg-  
 ments. Some (saith he)  
 lay hold of one going v-  
 pon an important busy-  
 nesse to communicate with  
 him (as they say) a mat-  
 ter of great weight, and  
 when

when it is told, it is fownd  
 to be a meere foppery. O-  
 thers entreate a Traueller,  
 who comes out of the cou-  
 ntry, extremely weary, to  
 wealke with them. Others  
 hale a man out of a shipp  
 vpon disankring; to enter-  
 taine him with follies on  
 the shore. Others come to  
 beare witnesse, when the  
 suit is determined, and puf-  
 fing, and blowing bring a-  
 long with them the Phisi-  
 cian to see one newly de-  
 ceased. Others boast they  
 know the way well, and  
 promise the rest to be their  
 guide; but presently wan-  
 der and go astray, and pro-  
 test

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test they haue lost the  
aymes. Others most gro  
fly are inquisitiue after bu  
synesses , and aske a Ge  
nerall of an Army whith  
he goes , and what his pla  
is. Such allso ( saith he  
are many times to be fown  
so rusticall , that admirin  
nothing ( which is worth  
of admiration in a ciuil  
life ) stick vpon the wa  
to behold an Oxe , as me  
in a rapture , and in com  
pany haue no better man  
ners , then to take thei  
dogg by the muzzle , an  
say ; *O what a braue dogg*  
*this , how well he keepes th*  
*house.* Such conuersation i  
able to vilify a man , and t

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ake from him all the esti-  
nation, he might acquire  
in his profession.

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*Of vaine Conuersation.*

SECTION IX.

**V**Aine conuersation is  
that of babblers, flatte-  
ers, vainglorious, and such  
like. This poore Theo-  
phrastus, fell (in my opi-  
on) into the hands of a  
flatterer, seing he so well de-  
scribeth a man, who with  
much passion proclaymed  
Ec the

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the prayfes of his owne  
wife , and then told all he  
had dreamed the night be  
fore; Then, what he had to  
dinner, then, that he had a  
ill stomack: From thence tak  
king his flight , he discour  
sed of the times and assured  
them that men of this Age  
were much short of the  
Auncients. Afterward he  
said corne was good cheape  
That there were many for  
raigners in the Citty; That  
if it happened to rayne  
the yeare would be fruit  
full; That he had a field to  
be ploughed; That Dami  
pus gaue the greatest waxe  
light at an offering; That  
there vvere so many sta

re

res in such a piece of building; and that he had numbered them, and a thousand such like things. Such people ( added this Author ) are more to be feared then a scauer. He who desireth to liue at rest, should seldom keepe them company. Horace makes mention of one very like, who put him into a sweate that droppd downe to his heeles, and when he saw him so vexed, that he knew not which way to turne him. *I well see ( Sir ) saith he ) that I trouble you : but there is no remedy, since I haue met with you, it is but fit I waite vpon you, for I thanke*

Ee 2 God



God I haue nought els to do.

Flatterers are much more acceptable, though they are many times more dangerous: For they will tell you all the world casteth an ey on you: That you are much esteemed, & that all the towne talkes of such a busynesse that succeeded well with you; That you haue an excellent wit, handsome body, a good grace, a dainty garbe; That any thing fitts well vpon you, & that it seemes when Nature had made you she brake the mould, holding it impossible to create such another. If you speake the enioine all the world silence, then as  
Oracles

Oracles they magnify your wordes: and if you ieere any one, they burst themselves with laughter to please you, & deify all your imperfections. This is the meere poyson of amities, and hoodwinking of humane life.

The vainglorious will ordinarily entertaine you with their owne prayfes, and will haue a thousand slight singularityes in their cariage, in their apparell, their speach, their houses, their traine, to giue notice thereby they haue some what transcendent in them aboue other men. The fore-mentioned Author sayth he hath obserued those  
Ec 3 who

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who accounted it for a  
great glory to haue a  
Moore for a lackey the  
more to be noted , and if  
they sacrificed an Oxe , they  
set the hornes ouer their  
gate to make the world  
take notice of their Sacrifice ; and to conclude were  
so great louers of themselves  
that they made Epitaphs euen  
of their dogges , specifying  
their Age , their Countrey ,  
their qualities , and conditions.  
These are testimonies of a soule  
vaine and void of all manner of  
Humility.

of

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*Of mischieuous Conuersation.*

## SECTION X.

**M**Ischieuous Conuersation is the worst of all, as that of the harsh, who render themselves vnso- cialle in Company; That, of the contradictions, who haue for their Motto, *Yea*, and *No*, and are still vpon oppositions, euen in Truthes the most euident; That, of the crafty, and guile full, who seeke to discouer all the secrets of others, whilst they hide themselves vnder

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a Maske of dissimulation,  
and in a perpetuall Laby-  
rinth of wordes, faigning  
to be ignorant of all they  
know, to know wath they  
know not, to forget a pro-  
mise, To pretend to wish  
them well, whom they  
would deceyue, and many  
such like things: That, of  
the prowd who contemne,  
and disdaine all what them-  
selues are not; That of the  
chollerique, who are dis-  
pleased vpon euery occa-  
sion; That of scoffers, Buf-  
fons, and slaundersers, who  
are obscene, bitter, and of-  
fensiue in all occasions.

It would be a tedious bu-  
synesse for any man to exa-  
mine

mine all this particularly,  
and I should be glad to have  
unfolded all this in a Treatise  
of manners, and passions,  
wherein I would hope to give my Reader  
contentment, were it not  
that the designe of this little  
Booke diuerted me.

It would be litle to the  
purpose, to make so long  
a piece of it, and much better  
it is to conclude well,  
then enlarge ill.



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*The Condition of good  
Conuersation.*

SECTION XI.

LET me in few wordes  
tell you , that S. Ber-  
nard, S. Thomas and other  
learned men are of opinion,  
that in conuersation you  
should be affable, and friend-  
ly , yet not ouer familiar,  
nor too curious in other  
mens matters, not suspicious,  
light, litigious, discontent-  
ed , affected , magistrall,  
captious , exceptionous , no  
scoffer, no anxious one, no

Dotard

Dotard; not churlish, ceremonious, nor talkatiue; not too plyant, & easy, not cholérique, iealous, prowde, nor vaine, as those who through vanity (which is onely ritch in fooleries) perpetually idolatrize themselves, as a Deity: But one must cary himselfe with great discretion and modesty; he should sport without debasing, laugh without bursting, take recreation without effeminacy, be constant without obstinacy, prudent without craft, simple without stupidity; often he must dissemble ill, still aduaunce good, correct his owne faultes



faultes by those which  
are displeasing in others,  
euer to beare away from  
the garden of Graces some  
fruit into his 'house , and  
if any secret be there lear-  
ned ( which were fit to  
be concealed ) to make of  
your heart a sepulcher for  
it.

You shall find there are  
ordinarily five qualities,  
which render conuersation  
frendly. The first is an o-  
bliging fashion , which  
sweetly soweth good tur-  
nes , whence in time , and  
place , we behold recom-  
pences to arise. This desire  
to do good to all the world  
is a hooke we must con-  
tinual-

continually keepe in the wa-  
 ter ; For men thereby are  
 more aduantageously ta-  
 ken, then fishes ; and such  
 there haue beene, who sea-  
 sonably giuing a glasse of  
 water, haue gayneth the  
 prime places in a King-  
 dome, as we know by the  
 history of *Thaumastus*, and  
 King *Agrippa*.

The second, an affabi-  
 lity ioyned to a Grace, and  
 sweetnesse of behauiour,  
 which hath most power-  
 full charmes ouer foules,  
 naturally inclined to God-  
 nesse. It is nothing to do  
 well, if we do it not han-  
 somely : A benefit bestow-  
 ed with frownes is a  
 flinty

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flinty loafe, not taken but  
out of necessity.

The third, an awakened,  
and wary prudence, well  
to discerne the disposi-  
tions, capacityes, manners,  
humors, affections, and pre-  
tensions of those with  
whom we conuerse, and  
to adapt our proceedings  
to the temper of euery  
one.

The fowrth ; Humili-  
ty without sottishnesse, or  
seruile basenesse, ready to  
giue way to Reason, and  
not to presume of proper  
forces.

The fift, whereof we  
haue spoken heretofore,  
is, a discrete patience to  
beare

beare with men, and occasions with out disturbance, in such wise, that you do euer keepe your heart in a good state, yea euen in vnexpected, and difficult accidents. Who well vnderstands this mystery, is worthy to command ouer men, vertue haueing already placed him in a degree neare vnto Angells. It is a good rule for faire conuersation to propose to your selfe some person noted to be of an exact conuersation, for your imitation, so Saint Paule the Apostle saith to the Galathians ( according to the Greeke Text ) that he came  
to

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to historify the great Saint  
Peter : For he beheld him  
as an Historian should a  
Monarch, whose prowesses  
he is about to write, or as  
a Painter should, a modell  
to draw out a Coppy.

So Saint Augustine sent  
then to the conuerſation of  
Saint Paulinus, who deſy-  
red to profit in vertue: *Vade  
in Campaniam, diſce Paulinum.*  
But the moſt effectually pre-  
cept is to thinke, how the  
Word incarnate would con-  
uerſe were he in our place;  
For then by his examples  
we ſhould do that, which  
Ioſeph did in Ægipt, of  
whom the Scripture ſayd  
in the Pſalme 104. ( accor-  
ding

According to the Hebrew)  
that he hanged the Princes  
of Phara's Court about his  
heart.

The Reuerent Father  
Gonterey, a man of great  
Judgment; and like vertue  
hath written a litle Treatise  
of conuerfation, wherein  
he descendeth farr into par-  
ticulars. He who will read  
it shall in it find prudent  
Instructions.

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*Conclusion of the Diurnall.*

SECTION XII.

I N the euening before  
Rest you are to make  
Ff Examen.

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Examen of Conscience of the  
 which is the little Confession  
 story of the soule ( as Philo  
 termeth it ) where hauing  
 giuen thanks to God, and  
 inuoked his holy Grace,  
 you must call your thought  
 tes, your wordes, your ac  
 ctions, your defects, and  
 neglects to an account,  
 That you may see the  
 gaine, the losse, and rec  
 konings of that day, so  
 to aduaunce good and cor  
 rect euill, remitting the  
 one to discretion, and  
 the other to the mercy of  
 God.

Remember that which  
 Saint Bernard spake, ( as  
 an oracle ( in his booke  
 of

of the Interior house, That  
 one of the principall mir-  
 rors to behold God in, is,  
*A reasonable soule which seeth  
 it selfe.* There, the Con-  
 science must be set in a  
 Throne with a scepter in  
 hand, and all passions, and  
 imperfections at its feete.  
 There it should take the  
 liberty to say vnto you;  
*Wicked seruant, behold a day  
 lost ! What sluggishnesse at  
 your vprising ! what negli-  
 gence in your labour ! what  
 wordes, and litle effect ? To  
 what purpose is this curious in-  
 terrogation and temerarious iud-  
 gement; These wandring eyes,  
 these strayning thoughtes ? Must*

Eſ 2

you



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you needs be offended for so small  
a matter in such an occasion?  
Must you so freely speake, and  
murmur at the actions of ano-  
ther? Must you take Repast so  
sensually, and so greedily  
seeke your ease in all kindes?  
And so of the rest. But if  
by the grace of God you  
find some kind of vertues,  
yet must you well examine,  
& sift them, as the perfume  
which was placed before  
the Tabernacle, to present  
them before the face of  
God, and to say for con-  
clusion with all humility,  
what the holy man Father  
Robert Southwell did. My  
God I know what I haue  
beene

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beene ( to wit ) most wicked ; I know not what I am , since I am still vncertaine of the state of grace. I know not what I shall be , being euery moment doubtfull of my saluation. God forgiue me what I haue been , correct what I am , direct what I shall be. This done say the Litanies , or some other vocall prayers , happily to conclude the day with Acts of Contrition , of Faith , of Hope , of Prayer for the liuing , and the dead.

Say

*Say heere.*

Light of immortall Spirits. Bright day which hast no Euening ; Behold the world buried in the darknesse of night, and this present day concluded, wherein I see ( as in a Compendious Table ) that my life shall haue an end. My God what benefits do I see on thy part, and what ingrattitudes on mine ! Preserue that in me, which is thine, and wash away with the pretious bloud of thy Sonne, what is mine. Shelter me vnder the wings of thy protection

tection, among so many shades, fantasies, and snares of the father of darknesse, and graunt, though mine eyes be closed vp in sleepe, my heart may neuer be shut against thy loue.

Finally fall a sleepe vpon some good thought, that (according to the Prophet) your night may be illuminated with the delights of God: and if it happen you be interrupted in your sleep, supply it with iaculatory prayers, and eleuations of heart, as aunciently did the Iust, called for this cause.

*The Crickets of the night.* By  
F f 4 this

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this meanes you will lead a life full of honour, repose, and satisfaction within your selfe, and you of euery day shall make a stepp towards Eternity. The markes which may, among others, giue you a good hope of your predestination, are twelue principall.

1. A Faith liuely, simple, and constant.
2. Purity of life, which ordinarily is exempt from grieuous sinnes.
3. Tribulation.
4. Clemency, and Mercy.
5. Pouerty of spirit, disengaged from the Earth.
6. Humility.
7. Charity towards your neighbour.
8. Frequentation of the Sacraments of Confession

D I V R N A L. 515

Confession and Communion. 9. Affection to the word of God. 10. Resignation of mind to the will of your soueraigne Maister. 11. Some notable Act of Heroique vertue. 12. Deuotion towards our blessed Lady in honour of whom you shall do well euery day to obserue three things. First, to present vnto her an oblation euery hower in the day of an Aue, when at the striking of the clock you recall your heart within it selfe. Secondly, To practise some mortification of spirit, or body out of a motiue of the imitation

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imitation of her vertues.  
Thirdly, To giue some Almes eyther spirituall, or temporall in her honour.

You will find this Diurnall litle in bulke, and great in efficacy, if to rellish it well, you begin to practise it. It containeth many things, which deserue to be meditated at leysure: For they are serious and sage precepts selected from the choyce of the morall doctrine of holy Fathers: But if they seeme short, they are not there fore to be the lesse valued: Remember the braue workeman Myrmecides employed

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ployed more time to make  
a Bee, then a silly Archi-  
tect did to build a House.

THE END.

*Prayse be to God.*



A D A I L Y



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*A DAILY EXERCISE,  
when you rise.*

**B**enedicta sit sancta , &  
individa trinitas, nunc  
& semper & per infinita se-  
cula seculorum , Amen. Pa-  
ter, Ave , Credo , Confi-  
teor, &c.

*Prayer.*

**D**omine Deus omnipo-  
tens qui ad principium  
huius diei nos peruenire fe-  
cisti , tua nos hodie salva  
virtute, vt in hac die ad nul-  
lum declinemus peccatum,  
sed semper ad tuam iusti-  
tiam faciendam nostra pro-  
se-

cedant eloquia, dirigantur  
cogitationes, & opera. Per  
Christum Dominum no-  
strum. Amen.

*To your Angell-Guardian.*

**A** Ngele Dei qui custos  
es mei me tibi commis-  
sum pietate superna serua,  
defende, gubernare. Amen.

*In the beginning of Actions.*

**A** Ctiones nostras quesu-  
mus Domine, aspiran-  
do præueni, & adiuuando  
prosequere, vt cuncta nostra  
oratio, & operatio à te  
semper incipiat & per te cæ-  
pta finiatur. Per Christum  
Dominum nostrum. Amen.

*In*

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*In the end of our Actions.*

**S**Vscipe , clementissime  
Deus precibus & meritis  
beatæ Mariæ semper Virgi-  
nis, & omnium Sanctorum,  
& Sanctarum, officium ser-  
uitutis : & si quid laude egi-  
mus propitius respice , &  
quod negligenter actum est,  
clementer ignosce. Qui in  
Trinitate perfecta viuis &  
regnas , Deus, per omnia  
secula seculorum. Amen.

*In the Evening.*

**T**E lucis ante terminum,  
Rerum Creator posci-  
Ut solita clementia, (mus,  
Sis p̄sul ad custodiam.

Procul

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Procul recedant somnia,  
Et noctium phantasmata,  
Hostemque nostrum com-  
prime,

Ne polluantur corpora.

Præsta Pater omnipotens,  
Per Iesum Christum Domi-  
num,

Qui tecum in perpetuum,  
Regnat cum sancto Spiritu:  
Amen.

Salua nos, Domine vi-  
gilantes, custodi nos dor-  
mientes: vt vigilemus cum  
Christo, & requiescamus in  
pace. Custodi nos domine  
vt pupillam oculi: Sub vm-  
bra alarum tuarum protege  
nos. Dignare Domine nocte  
ista, sine peccato nos custo-  
dire. Miserere nostri Domi-  
ne,

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ne, Miserere nostri : Fiat  
misericordia tua super nos,  
quemadmodum sperauimus  
in te. Domine exaudi ora-  
tionem meam, & clamor  
meus ad te veniat.

*A Prayer.*

**V**isita quæsumus domine  
habitationem istam, &  
omnes insidias inimici ab ea  
longè repelle : Angeli tui  
sancti habitent in, ea, qui  
nos in pace custodiant, &  
benedictio tua sit super nos  
semper. Per Christum Do-  
minum nostrum. Amen.

*De Nostr*



DEVOUT  
ASPIRATIONS  
FOR THE ACTIONS;  
of the Day.

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*In the Morning.*

**I** Will pray vnto thee in  
the morning: In the  
morning thou wilt heare  
my prayer. *Psal. 5.*

Thou shalt enlighten me  
with the rayes of thy face,  
and the wild beastes of the  
forrest (which are Passiōs )  
shall returne into their den-  
nes. *Psal. 103.*

My dayes are as the dayes

G g of

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of a Hireling, vntill the day  
of Eternity rise ouer me, &  
that the shadowes of the  
night of this world, are dis-  
pelled. *Iob. 7* and *Cant. 4.*

*At the beginning of a  
good worke.*

It is written of me in the  
beginning of thy booke;  
that I do thy commaund-  
ments; my God I will, for I  
beare thy law engrauen in  
the midst of my heart. *Pf. 39*

*In good Inspirations.*

God hath opened the ea-  
res of my heart, and I will  
beware how I gain-say him.  
*I say 50.*

*For Masse.*

I will go, and I will see  
this

D I V I N A L. 525

this great vision. *Exod. 3.*

O how louely are thy Ta-  
bernacles , Lord God of  
Hoastes. *Psal. 63.*

*At spirituall lesson.*

Speake o Lord for thy  
seruāt hearkneth. *1. Kings 3.*

*When you speake.*

My heart hath vttered a  
good word, and I will tell  
my workes to the King.  
*Psal. 44.*

*At refection.*

Thou openest thy hand,  
and fillest euery creature  
with thy blessing. *Psal. 144.*

*In prosperity.*

Let my tongue cleue to  
my palate, if I remember not  
thee in the beginning of all

G g 2 my



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my ioy, and prosperities. of  
Psal. 136.

*In Aduersity.*

God mortyfieth, and quic-  
keneth. 1. Kings .2.

If we haue receyued good  
from the hands of God,  
why should we not receyue  
ill? Iob. 2.

Ought not Christ to haue  
suffered these things, and so  
to enter into his glory?  
Luc. 24.

*In the affaires, and cares of  
the world.*

Man passeth as a shadow,  
and he is troubled in vaine.  
Psal. 38.

*In Calumnyes.*

If I did please men, I  
should not be the seruant  
of

s. of God. Galat. 1.

*In prayſes.*

Not to vs, O Lord, not  
to vs but to thee be glory  
giuen. *Pſal.* 113.

*Against the vaine hopes of  
the world.*

Lord in thy holy Citty  
thou shalt reduce all the  
vaine imaginations of men  
to nothing, as the dreame  
of a night. *Pſal.* 72.

*Against Pride.*

He that exalteth himſelfe  
shall be humbled. *Luc.* 14.

*Against Couetouſneſſe.*

It is a more blessed thing  
to giue, thē to take: *Act.* 20

Gg 3 *Against*

*Against Lust.*

Know you not that your bodies are the members of Christ? *Cor. c. 6. 10. 15.*

*Against Envy.*

He who loueth not his neighbour, dwelleth in death. *1. Iohn. 3.*

*Against Gluttony.*

The Kingdome of heauen, is neither meate, nor drinke. *Rom. 14.*

*Against Anger.*

Learne of me, for I am humble & meeke of heart: *Math. 11.*

*Against Sloth.*

Curfed be he who doth the worke of God negligently. *Hier. 48.*

*Rules*

*Rules of Faith.*

Pass not the limits which  
thy Fore-fathers haue sett  
thee: *Proverb. 12.*

There is no other author  
of the Knowledge of God,  
but God himself, and neces-  
sarily we must learne of God  
what we are to belieue of  
God. *S. Hilary 1. of the Trini-  
ty.*

God calleth vs not to Bea-  
titude by difficult questions.  
It is enough we seeke for  
him with simplicity of heart  
to make profession of his  
seruice with sincere piety.  
*Idem.*

Gg 4 Many

Many weight considerations very iustly hold me in the bosome of the Catholique Church; The consent of people, and nations: The authority of the Church it selfe; which is risen from miracles, is nourished by Hope. encreased by charity, and established by its antiquity: The succession of Bishoppes, holdes me in it, which beginning by the Sea, and authority of S. Peter ( vnto whom God recommended the care of his flock ) hath mainteyned it selfe to this present. Lastly the name of Catholique holds me in it. *S. August.*  
*in his booke de vilitate cre-*  
*dendi*

*dendi, & contra epist. Fudam.*

It is an extreme folly to dispute against belieffes, generally receyued into the Church. *S. August. Epist. 18.*

Let vs follow generality, antiquity, consent: Let vs hold what was held, throughout euery where, & by all, so that it be authorized by the diuine law, and by the Traditions of the Catholique Church.

Not to know any thing beyond it, is to know all. *Vincent Lyrin. Against profane Noueltyes. Tertulian in his pre-  
scriptions.*

*An Act of Faith.*

O Lord I belieue, ayd my  
in-

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incredulity. *Mar. 9.*

I know my Redeemer  
liueth. *Iob. 9.*

*An Act of Hope.*

Although I should walke  
in the midst of the shadowes  
of death, I will not feare  
euill, because (O my God)  
thou art with me. *Psal. 12.*

With him I am in Tribu-  
lation, and I will glorify  
him. *Psal. 90.*

*An Act of Charity.*

What haue I to desire in  
heauen, and what haue I to  
aske of thee on earth? my  
flesh and my heart fainteth,

O

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O the God of my heart, &  
my portion for all eternity,  
*Psal. 72.*

O my Soueraigne Pastor  
feed me thy poore supply-  
ant with the ceaselesse influ-  
ence of thy Diuinity. This  
I begg, this I desire with all  
my heart, that thy feruent  
loue may penetrate me into  
the bottome of my soule, &  
transforme me wholly into  
thee. *Blosius.*



PRAYER





PRAYER FOR  
EVERY DAY  
of the Week.

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FOR SUNDAY.

*To the blessed Trinity.*

I. **T**V Trinitatis vnitas,  
Orbem potenter qui  
regis,

Attende laudum cantica,  
Quę excubantes psallimus.

Te manè laudum carmine,  
Te deprecemur vesperè.  
Te nostra supplex gloria,  
Per cuncta laudet secula.

Tibi laus, tibi gloria, tibi  
gratiarum actio in secula  
sempi-

sempiterna, et benedictum  
nomen glorię tuę sanctum,  
et laudabile, & superexalta-  
tum in sæcula, ô beata Tri-  
nitas.

*Vers.* Benedicamus patrem,  
et filium, cum sancto spiritu.

*Resp.* Laudemus, et super  
exaltemus eum in sæcula.

*Oremus.*

**O**Mnipotens sempiterne  
Deus, qui dedisti famu-  
lis tuis, in confessione verę  
fidei, æternę Trinitatis glo-  
riam agnoscere, & in poten-  
tia maiestatis adorare vnita-  
tem : quęsumus & eiusdem  
fidei firmitate ab omnibus  
semper muniamur aduersis.  
Per Dominum.

F O R

## FOR MONDAY.

*To the holy Ghost.*

2. **V**eni creator Spiritus  
Mētes tuorum visita  
Imple superna gratia,  
Quæ tu creasti pectora.  
Qui paracletus diceris,  
Donum Dei altissimi:  
Fons viuus, ignis, charitas,  
Et spiritalis vnctio.

Tu septiformis munere,  
Dextre Dei tu digitus:  
Tu rite promissum Patris,  
Sermone ditans guttura.

Accende lumen sensibus,  
Infunde amorem cordibus,  
Infirma nostri corporis  
Virtute firmans perpeti.

*Hostem*

Hostem repellas longius,  
pacemque dones protinus:

Y. Ductore sic te præuio,  
vitemus omne noxium.

Per te sciamus da Patrem,  
tuscoscamus atque Filium,  
ita te vtriusque Spiritum,  
credamus omni tempore.

Gloria Patri Domino,  
Natôque qui à mortuis  
surrexit, atque Paracleto,  
in sæculorum sæcula. Amen.

*A prayer.*

re, D Eus qui corda fidelium  
sancti Spiritus illustra-  
tione docuisti : da nobis in  
eodem spiritu recta sapere,  
is, & de eius semper consola-  
tione gaudere. Per Domi-  
um nostrum, &c. In vni-  
tate eiusdem Spiritus sancti.

F O R

## FOR TUESDAY.

*To the holy name of Iesus.*

3. **I**esu nostra redemptio  
Amor & desiderium:  
Deus creator omnium,  
Homo in fine temporum;  
Quæ te vicit clementia  
Vt ferres nostra crimina,  
Crudelem mortem patiens  
Vt nos à morte tolleres!  
Inferni claustra penetrans  
Tuos captiuos redimens,  
Victor triumpho nobili,  
Ad dextram Patris residens.  
Ipsa te cogat pietas,  
Vt mala nostra superes  
Parcendo, & voti compotes  
Nos tuo vultu saties.

Tu

Tu esto nostrum gaudium  
 Qui es futurus præmium,  
 Sit nostra in te gloria,  
 Per cuncta semper sæcula,  
 Amen.

*Prayer.*

**D**omine Iesu Christe,  
 qui dixisti, petite, &  
 accipietis, quærite & in-  
 venietis, pulsate & ope-  
 rietur vobis; quæsumus  
 da inobis petentibus divi-  
 nissimi tui amoris affectum,  
 ut te toto corde, & opere  
 diligamus, & à tua nun-  
 quam laude cessemus.

Hh

FOR

## FOR WEDNESDAY.

*To the Angells.*

4. **C**ustodes hominum  
    psallimus Angelos  
Naturæ fragili, quos pater  
    addidit  
Cœlestis comites, insidian-  
    tibus,  
Ne succumberet hostibus.  
    Nam quos corrueret pro-  
    ditor Angelus  
Concessis meritò pulsus ho-  
    noribus,  
Ardens inuidia, pellere ni-  
    titur,  
Quos cælo Deus aduocat.  
    Huc custos igitur peruigil  
    aduola

aduola, (dita,

Auertens patria de tibi cre-  
Tam morbos animi quam  
requiescere

Quicquid non finit incolas.  
Sanctæ sit Triadi laus pia  
iugiter

Cuius perpetuo numine  
machina

Triples hæc regitur, cuius  
in omnia

Regnat gloria sæcula.

*Prayer.*

**D**Eus, qui ineffabili pro-  
uidentia sanctos Ange-  
los tuos ad nostram custo-  
diam mittere dignaris largi-  
re supplicibus tuis, & eorum  
semper protectione defen-  
di, & æterna societate gau-  
dere



342 CHRISTIAN  
dere. Per dominum nostrum  
Iesum Christum , filium  
tuum, qui tecum viuit & re-  
gnat, &c.

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FOR THVRSDAY.

*To the blessed Sacrament.*

5. **P**Ange lingua gloriosi  
Corporis mysterium,  
Sanguinisque pretiosi,  
Quem in mundi pretium  
Fructus ventris generosi  
Rex effudit gentium.

Nobis datus , nobis natus  
Ex intacta virgine  
Et in mundo conuersatus  
Sparso verbi semine ,  
Sui moras incolatus  
Miro clausit ordine

In

In supremę nocte cenæ  
 Recumbens cum fratribus:  
 Observata lege plenè  
 Cibis in legalibus  
 Cibum turbe duodenæ  
 Se dat suis manibus.

Verbum Caro panem ve-  
 Verbum carnem efficit: (rū,  
 Fitque, sanguis Christi me-  
 Et si sensus deficit: (rum,  
 Ad firmandum cor sincerum  
 Sola fides sufficit.

Tantum ergo Sacramentū  
 Veneremur cernui:  
 Et antiquum documentum  
 Nouo cedat ritui:  
 Præstet fides supplemētum,  
 Sensuum defe ctui.

Genitori, Genitoque  
 Laus, & iubilatio,  
 Salus, honor virtus quoque

Si t

544 CHRISTIAN

Sit & benedictio:

Procedenti, ab utroque

Compar sit laudatio. Amen.

*Prayer.*

**D**Eus, qui nobis sub Sacramento mirabili passionis tuę memoriam reliquisti tribue quęsumus, ita nos corporis, & sanguinis tui sacra mysteria venerari, ut redemptionis tuę fructum in nobis iugiter sentiamus. Qui viuis & regnas in unitate spiritus sancti Deus per omnia secula seculorum. Amen.

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FOR FRIDAY.

*Of the Passion.*

Domine

**D**omine Iesu Christe, a-  
doro te in Cruce pen-  
dentem, coronam spineam  
in capite portantem, depre-  
cor te, vt me tua Crux libe-  
ret ab Angelo percutiente.

*Pater noster. Ave Maria.*

**O** Domine Iesu Christe,  
adoro te in cruce vul-  
neratum, felle & aceto po-  
tatum: deprecor te, vt vulne-  
ra tua sint remedium ani-  
me meæ. Amen.

*Pater noster. Ave Maria.*

**O** Domine Iesu Christe,  
propter illam amari-  
tudinem, quam pro me mi-  
serrimo

546 CHRISTIAN  
ferrimo sustinuisti in cruce,  
maximè in illa hora quando  
nobilissima anima tua egres-  
sa est de benedicto corpore  
tuo : deprecor te miserere a-  
nimæ meæ in egressu suo, &  
perduc eam in vitam æter-  
nam. Amen.

*Pater noster. Ave Maria.*

**O** Domine Iesu Christe,  
adoro te in sepulchro  
positum, Myrrha & aroma-  
tibus conditum : deprecor  
te, vt tua mors sis vita mea.  
Amen.

*Pater noster. Ave Maria.*

**O** Domine Iesu Christe,  
adoro te descenden-  
tem

tem ad inferos, & liberan-  
tem captiuos: deprecor te,  
ne permittas me illuc introi-  
re, Amen.

*Pater noster. Ave Maria.*

**O** Domine Iesu Christe  
adoro te resurgentem  
à mortuis, ascendentem ad  
celos sedentemque ad dex-  
tram Patris: Deprecor te vt  
illuc te sequi, & tibi præsen-  
tari merear, Amen.

*Pater noster. Ave Maria.*

**O** Domine Iesu Christe  
Pastor bone, iustos  
cōserua, peccatores iustifica,  
omnibus fidelibus miserere,  
&

548 CHRISTIAN  
& propitius esto mihi pec-  
catori. Amen.

*Pater noster. Ave Maria.*

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FOR SATVRDAY.

*To the Conception of our blessed  
Lady.*

**S**Alua mundi domina  
Cælorum regina:  
Salve Virgo virginum,  
Stella Matutina  
Salve plena Gratię,  
Clara lux diuina:  
Mundi in auxilium  
Domina festina.  
Ab æterno Dominus,  
Te præordinavit  
Matrem

Vnige-

Vnigeniti

Verbi, quo creauit

Terram, pontum, æthera:

Te pulchram ornauit

Sibi sponfam, in qua

Adam non peccauit.

*Vers.* Elegit eam Deus, &  
prælegit eam.

*Resp.* In tabernaculo suo ha-  
bitare fecit eam.

*Vers.* Domine exaudi ora-  
tionem meam.

*Resp.* Et clamor meus ad te  
veniat.

*Prayer.*

**S**ANCTA Maria, Regina cæ-  
lorum, mater Domini  
nostri Iesu Christi & mundi  
Domina, quæ nullum dere-  
linquis, & nullum despicias,  
respice me Domina clemen-  
ter



550 CHRIST. DIURNAL.  
ter, oculo pietatis, & impetra  
mihi apud tuum dilectum  
Filium cunctorum veniam  
peccatorum: vt qui nunc  
tuam sanctam Conceptio-  
nem deuoto affectu recolo,  
æternę in futurum beatitu-  
dinis brauium capiam, ipso  
quem virgo peperisti do-  
nante Domino nostro Iesu  
Christo, qui cum Patre &  
sancto spiritu viuit & regnat  
in Trinitate perfecta, Deus  
in secula seculorum. Amen.

It will do well to say sea-  
uen times, at seauen sundry  
howers of the day, these  
prayers according to your  
deuotion, and conueniency.

THE END.

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*Faultes escaped.*

**I**N the Profession of Faith  
art. 14. line 2. *read* be;  
page 19. lin. 18. and 19. *read*  
thee. pag. 74. l. 4. *read* your.  
p. 84. l. last, *read* is. pag. 211  
& l. 1. *read* to. pag. 120. l. last,  
*read* the. pag. 326. lin. 14.  
*read* he.



